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To dear Mrs. Wachband
from her friends
and co-workers,
the Ursulines.

August 5, 1957

Mother Maudie, OSU.
Mother Joseph Marie



PAPAL BLESSING FOR GOLDEN JUBILEE.

HALF A CENTURY'S RECORD
OF
THE
SPRINGFIELD URSULINES

BY A MEMBER OF THE COMMUNITY

*"Those who instruct others unto justice
Shall shine as stars for all eternity."*
St. Augustine.

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TO SAINT JOSEPH, THE GLORIOUS PATRON
OF
OUR COMMUNITY!

TO WHOM THE ETERNAL FATHER
ENTRUSTED JESUS AND MARY
WE DEDICATE
THIS HUMBLE RECORD
OF
HIS LOVING CARE
DURING HALF A CENTURY.

TO OUR NUMEROUS FRIENDS
OF
LANG SYNE
WHO KNEW AND HONORED
THE FOUNDRESSSES
OF
SAINT JOSEPH'S URSULINE CONVENT
AND TO
OUR BELOVED ALUMNÆ
AS A LINK BETWEEN THEM
AND THEIR
ALMA MATER
WE DEDICATE THESE PAGES.

GOLDEN JUBILEE!

Full fifty times hath balmy Spring returned
And brought sweet flowers to perfume Summer's breath;
Full fifty times have Autumn's splendors burned,
Preluding hoary Winter, by its death.

Full fifty times in circling dance, the Earth
Around the fulgent Sun her course hath sped
Since Ursula's fair standard of celestial birth
Within our midst, our steps hath heavenward led.

That banner waves, a royal pennon, leading
Through paths where pensive Learning dwells apart,
Or modest Virtue wooes, with gentlest pleading
To seek the higher life, through purity of heart.

The fifty years linked in that chaplet golden
Have dropped into the chasm deep of years,
And from its rocky base, in echoes olden
Send back a mingled sound of joys and tears.

O Fifty Years! how grand thy record shines
Upon that page where all Life's deeds are penned—
What gleams of hidden wealth, thy golden mines
From shadowy depths, reluctant send.

We meet today to voice in glorious song
A tribute that exulting fain would be
A fitting crown, thy glories to prolong,
E'en through the cycles of Eternity!

FOREWORD

To write the history of the Ursuline Convent of Springfield, for the more than half century of its existence, is to write the life of Mother Mary Joseph Woulfe, the foundress and superior during twenty-seven years. Nor is it due so much to the length of her tenure of office, as to her predominant personality that the history of the house and hers are identical.

In going over our meagre Annals and piecing them out with the reminiscences of those who have seen the Convent's progress from the very first day up to the present, there is, in interesting incident, almost an *embarras de richesses*; throughout, God's protecting care has often been so evident as almost to deprive one of the merit of faith which is blessed in believing without seeing.

The sketch from Bishop England's writings tells us quite enough of our venerated and beloved Mother Joseph's history to make it evident even to the most uninterested reader, that the providences of her life marked her out as one who would do much

A. M. D. G.

That she fulfilled all expectations will be amply demonstrated in the following pages, for whatever of good her daughters have accomplished, or their successors may do in the aftertime, was all included in the seed she sowed in the hearts of the early members of the community. The distinctive spirit of the Springfield Ursulines, and every organization has a distinctive spirit, is due to Mother Joseph.

The organization of the Ursulines was such, before the Roman Canonical Union, as to permit forceful superiors to impress their personality very deeply upon the communities they ruled; and really the miracle of St. Angela's promise—that the Order would continue until the end of time, is apparent in the fact that amid so many vicissitudes, and with such loose coherence, Ursulines were able to recognize their sistership among the eleven congregations into which the Order was subdivided. Indeed, sometimes it was puzzling to know what claim there could be to the common name of **URSULINE** among religious, differing in everything except zeal for God's glory, through the Christian Education of youth.

The world is full of books and comparatively few are worth the time expended in reading them, for they are commonplace in every way and can produce no lasting benefit. Such a book as the pres-

ent one, however, being a mirror held up to Nature purified and strengthened by divine grace, must necessarily, notwithstanding all literary deficiencies, appeal to the thoughtful mind and cry aloud as did the Lives of the Saints to the wounded Soldier of Pampeluna: "What these have done you can do." Such is our excuse for revealing in the workings of a human life, the much talked of "Secrets of the Cloister."

We feel very certain that to those who were privileged to know Mother Joseph and her saintly companions, these reminiscences will be of vivid interest, but to all readers we sincerely hope they may be of solid benefit. We will vouch for the truth of the picture presented, although perhaps some of the details, rendered nebulous, by being viewed in the dim perspective of half a century, may appear somewhat blurred.

SAINT JOSEPH'S URSULINE CONVENT
SPRINGFIELD, ILLINOIS
JULY 2D, 1909
Feast of Our Lady's Visitation.

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RT. REV. J. ENGLAND, D. D.,
Bishop of Charleston, S. C.

CHAPTER I.

BISHOP ENGLAND'S DISCOURSE.

The Bishop of Charleston, having, during many years, been well acquainted with the Ursuline monastery in Cork, and finding in his diocese no institution for female education, which combined so many advantages as he knew could be united in an institution of this Order, had for some years requested that a filiation should be sent to the City of Charleston, S. C. His request was acceded to, and on the 10th day of December, 1834, he arrived from Europe, accompanied by three professed nuns: Mrs. Christina Malony, in religion, Mother Mary Charles; Mrs. M. A. Isabella McCarthy, in religion, Sister Mary F. Borgia, and Mrs. Mary Hughes, in religion, Sister Mary Antonio, and a young lady, Miss Harriet Woulfe, who had requested permission to join their community. On the 19th day of May, 1835, he performed the prescribed ceremony on the occasion of giving the habit of religion to this young lady, upon her being admitted to her probation as a novice in the Order, by the name of Sister Mary Joseph de Sales.

It was intended that the ceremony should be performed in the domestic chapel of the community in presence of a very few friends, but as soon as it was known that the reception was to take place, so many applications were made for permission to be present, and these requests came from such respectable quarters, that it was determined immediately to accede: and for the purpose of accommodating the number that attended, upwards of seven hundred, the ceremony was performed in the cathedral of St. Finbar, included within the precincts of the convent.

Instead of stating the date of birth, names of parents, motives which led our venerated Foundress to embrace the religious life as an Ursuline, we will let the great light of the Catholic Church in America, the immortal John England, tell it in his own eloquent words. It would seem almost a desecration to interfere, in any way, with what he said upon the memorable occasion of the assuming of the religious habit by Miss Harriet Woulfe. One little incident, however, we will chronicle which gives an insight into the very fatherly sentiment he cherished towards his ward.

It is customary that the young woman presenting herself for reception to the holy habit, be arrayed as a bride, so that laying aside this worldly garb, she may express more fully her renunciation of

earthly pleasures. Miss Woulfe was, according to this custom, arrayed in all the finery of the times. The great Bishop presented himself at the Convent a short time before the ceremony and, calling for the young novice, testified great pleasure at the tasteful manner in which she was dressed, insisting in fact on her turning around several times to show more fully the details of her becoming toilet.

DISCOURSE.

My Dear Child:—Under other circumstances, I should feel myself at liberty to address you differently from what I intend today. We are placed in a situation novel to us both; we are surrounded by friends to whom all that we are about to perform is new; by friends who feel a reasonable curiosity to understand that which they have never before had the opportunity of beholding, and upon whose minds, generally speaking, very extraordinary impressions have been made respecting the nature and the circumstances of that state upon which you desire to enter. They have had few, if any, opportunities of becoming acquainted with its religious lawfulness, its spiritual or social utility, its excellency, or its regulations; they have, without their own fault, been misled, but they are open to the light which a plain statement of facts is calculated to shed upon their understandings. They are desirous of information; and if they crowd around us, it is not because of an idle desire to witness an unmeaning pageant, but from the reasonable and praiseworthy motive of better understanding, from observation, that, respecting which, they have heard and read

very strange accounts; they desire to be informed, so that they may be enabled to pass a reasonable judgment upon an interesting question.

Were we about to perform this day's ceremony, in the midst of a community already well instructed concerning the religious state, I should feel that it would be more appropriate to address you in the usual style on occasions of this description. To exhibit to you the wisdom of that choice, which you are likely to make; to dwell upon the description of the virtues proper for that state to which you aspire, and to point out to you the source of those graces by whose aid they may be successfully cultivated; but, because of the peculiarity of our circumstances, I shall omit all this, and though I shall address myself to you, the object of my remarks shall be rather to communicate, as far as our time and my ability will permit, to the friends by whom we are surrounded, such information as will render our ceremony fully intelligible, perhaps interesting. They have assembled here for the purpose of beholding a rite, of whose true nature so little is here known, and to be fully informed concerning which is a natural and a laudable desire of all rational-and unprejudiced persons. Allow me, then, my dear child, to use this opportunity of satisfying their just wishes of learning, however briefly and imperfectly, the nature of our religious Orders, and particularly of that to become a member of which you have already made a request, which you now come forward publicly to repeat.

The wise and providential Creator who has spread abroad the firmament and placed so many admirable constellations throughout the immensity of space, has assigned to each star in this vast collection its own peculiar place, and designated the sphere in which it is His will that body

should move. So long as each makes progress in its proper track, so long as all continue their well-ordered, though seemingly intricate and perplexed course, the harmony of the heavens is perfect, the object of the Almighty is attained; beauty crowns the work of order, and the beholder is absorbed in the most sublime contemplations.

The Saviour has distinctly taught us that He who thus regulates the motion of heavenly bodies has not overlooked the concerns of individuals sojourning upon earth. He provides for every animal upon its surface; not a sparrow can fall to the ground without His permission; of how much more value is man! The Lord has numbered the hairs of our head; He has regulated for each of us a path in which to walk usefully in His service; He calls the great body of mankind to enter into the honorable state of marriage, which, in the New Law, He raised to the dignity of a Sacrament when, as we read in the 19th chapter of the gospel of St. Matthew, He brought back the contract to its original form of an indissoluble bond of union between one man and one woman. In that chapter, He exhibits several instances of necessary and of voluntary exceptions to this general condition, and shows that He calls different persons to His service in different institutions, giving to them the diversity of graces for their several states. Amongst those exceptions we find that there are some who remain unmarried for the kingdom of heaven's sake.

This doctrine of the Saviour is more fully developed by the apostle St. Paul, in the 7th chapter of his first Epistle to the Corinthians, where he informs us that each has his proper gift from God, and that the variety of graces leads to different states of observance; and subsequently he declares that the unmarried woman, or the virgin, thinks of things of the Lord, that she may be holy in body and in

spirit; but she who is married thinks of the world and how she may please her husband. The knowledge of this doctrine has, from the beginning, been exhibited in the practice of those eminent saints who, influenced by the grace of God, have adorned the Church by their virtue. We behold them admirable models of perfection, both in the married state and in the retirement of religion.

The duties of a Christian matron are of an eminent utility to society and to religion, as their fulfillment is becoming and honorable to herself. Placed at the head of a family, to look after their wants, to supply their necessities, to provide for their comforts, to solace them in affliction, to sustain them, to soothe them, to heal them in sickness, to watch over the dispositions of her children, to train them to virtue, to lead them to knowledge, to educate them for the fulfillment of their duties upon earth, that they may become saints in heaven, to keep her household in order, to see that her servants be correct in their habits and diligent in their employment, to be the solace of her husband, the economist of his means, the unobtrusive instigator of his piety by the most unostentatious influence of her family—this is her high and holy calling, and one the proper fulfillment of whose duties leaves her little time to range upon the precincts of her family, to engage herself in the concerns of others, or to undertake extraordinary practices of devotion. Her mind is, therefore, necessarily properly occupied with that little world by which she is surrounded, in the midst of which she moves, and in the administration of which she holds so responsible a place. She owes to her husband a reasonable affection and it is a part of her obligation to please him in everything which is not forbidden by the first duties which she owes to her God.

But when we look abroad through the world, when we examine into details, we are speedily convinced that by reason of the imperfection of our nature, the temptations by which we are surrounded, and a variety of other causes, there is a great failure in the performance of duty by Christian matrons, as well as by other classes of society. The vicissitudes of life, and premature death, frequently also add to the evil. Thus we see poverty, destitution, helplessness, infirmity and despondency exercising a widespread influence over the human family; education is either imperfectly bestowed or is altogether neglected, and misery and vice have mighty sway.

From the view that I have already taken it is clear that the first duty of the Christian matron is within her family and that the occupations which should primarily engage her attention are so extensive and important as to give her little time for personal exertion to alleviate the sufferings of others. Well ordered charity requires that she do all that lies in her power to relieve their necessities, but it first demands from her that her own household be not neglected. Our Providential Parent has regulated for this exigency by the diversities of His gifts. He calls some to the state in which they are not divided, where no extensive family duties press upon them; there is no individual whom they are bound specially to please, to whose comforts and gratifications they are obliged to devote their principal attention. They are occupied in thinking of the things that belong to God, how they shall endeavor to turn His grace to the best account by corresponding fully therewith, aiming, in their spiritual improvement, to be perfect as their Heavenly Father is perfect—manifesting their love to Him by loving, for His sake, His creatures and exhibiting the proof of that charity by devoting them-

selves to the service of those who have need of that succor which they may be able to bestow.

Nor have all whom God calls to this state exactly the same vocation, neither are their duties perfectly alike. With admirable wisdom He invites them to walk in various paths, so that, spreading themselves over the surface of an afflicted world, they may be differently employed in remedying its several wants. As, in forming the mystic body of His church, He diversified the gifts and the functions of its several members, that He might build up the aggregate in perfection, so did He diversify the objects and the duties of the several religious orders in that church; whilst they are all united in the same faith, partaking of the same sacraments, obeying the same spiritual government, and are bound together in the one communion, yet they are variously employed to attain one great object. Some go forth to gather up, to cherish, and to protect the little orphan. Some devote themselves more to prayer and reflection on the word of God, like the Thesbite on Carmel, or the precursor in the desert, they love solitude and conversation with heaven. Some visit the abode of deserted poverty, to solace the afflicted, to cheer the desponding, to exhibit for those who pursue the even tenor of their way along this course in religious contentment, the entrance to beatitude, where the path of the cross terminates. Some devote themselves to the instruction of the poor, the despised, or those whom the world neglects, knowing that the angels of those children see the face of their Father who is in heaven, and that before Him nothing is overlooked that is done for His sake, to aid one of those least ones, whose souls are created to His likeness, and are purchased by the blood of His Son. Some are found in the abode of disease, assuaging the rage of fever, cooling the parched tongue, sustaining the languid

head, whispering consolation and hope, allaying the violence of pain, encouraging to fortitude and resignation under the chastising hand of that Father who tempers justice with mercy. Or, if the portal of death is in view, and must be entered, then is the source of the Christian's hope indicated, then is the wearied pilgrim sustained and aided and cherished, as the radiance of immortal life is pointed out distinct, though distant, beyond the intervening gloom. Some undertake the meritorious office of educating into respectability, utility and sanctity those children who, in after life, must become the most useful members of society, the most valuable citizens, the best bulwarks of the state, they who contribute most to its wealth, and who enhance its respectability—the children of the industrious middle ranks of life, those in whom, generally speaking, are found most religion and morality, as they are most efficient for the public weal. Some are found in the recesses of the prison, some in the maniac's cell; some cultivate the sciences which elevate and improve, and some the arts which give to life its reasonable enjoyments. Some, too, feel the mighty importance of supplying the best, the most extended, the most polished education for those who are to move in the highest circles of society, and who should adorn, by the improvement of the understanding, the cultivation of taste, and the decorations of their station, those virtues which impart to their example a very powerful influence.

Thus, my dear child, are the vast majority of our separated brethren, without any fault of theirs, because of the want of opportunity for information, completely in error when they imagine that the members of our religious communities are useless burdens upon society; are idle, unemployed, or if occupied in the discharge of their duties,

that their avocations are unprofitable to the world at large. In fact, none of its members contribute more than they do to the well-doing of society, and their disengagement from the more immediate claims of nearer connections or relatives makes them peculiarly fitted to supply those wants which could never be otherwise adequately met, and very seldom attempted, without previous injustice to their own charge, by those who had first to attend to family duties. Yet it is sometimes fashionable to repeat even what is notoriously untrue, merely because it has been previously said by others. In the case, however, of our Southern states, there is generally a wrong impression upon the mind, because hitherto there did not exist in those regions an opportunity for its removal; descriptions of convents written for the purposes of party were read; the statements of those who ought to have information were implicitly relied upon; the current of conversation naturally ran in but one channel; every doubt was swept away; and what was palpably untrue was universally admitted as unquestionable.

We have now, my dear child, arrived at this point: That the mode of life which you desire to embrace is not only lawful in Christianity, but is useful in society; That it is not only sanctioned by the Saviour of the world, but that it has been by Him recommended, not to all, but to several; That this recommendation has been followed up by St. Paul, not only by writing, but by example; That the recommendation was in like manner sustained by the example of the disciple whom Jesus specially loved, and to whose care, at His death, He commended His virgin mother. It has also been sustained by numbers of the other apostles and first disciples of our holy religion; and these examples have been extensively followed by vast numbers of

the best, the most learned, the most zealous, and most useful members of the church in every age and in every nation.

It must indeed require a more than ordinary share of an unamiable quality which goes beyond courage to attempt, in defiance of such a host of witnesses the denial of your rights, of your own free choice to enter upon such a state should you after matured deliberation trust to the powerful aid and gracious promises of your Savior for ability to discharge its duties.

Perhaps it will not be amiss to remark that although the individual who makes these observations has always believed in the lawfulness of religious institutions, he was during many years of his life far from being aware of their utility. Peculiar circumstances at an early age exposed him to impressions which had their traces so deeply marked as not to have been easily nor speedily obliterated. The examination which he subsequently made was conducted much more under the influence of prejudice than of partiality. Nor did he willingly yield to the force of evidences; when he could no longer doubt, his assent was reluctant; when his conviction was declared that declaration was but tardy, and when the general principle was fully admitted, his imagination figured to itself numerous exceptions until the reflection of years and an extensive examination of varied details brought him at length to see fully and fairly in a proper light that picture which had so frequently appeared to him, because of his wrong position, incongruous, distorted and ill-arranged. To him no demonstration is now more evident than is that religious institutions are as useful to society as they are ornamental to the church; that they are as valuable to religion as they are congenial to the spirit of Christianity; that whilst they lead the individuals who engage therein steadily forward

to perfection, they bestow upon the faithful at large the solid blessings of excellent example and the fruits of prayer.

Let the Christian matron be in the best disposition for engaging in practices of piety, let her love retirement, let her delight in prayer, let her feel a relish for the reading of the Sacred Scriptures and other good books, and find her soul refreshed by meditating upon their contents, still, the peculiar duties of her state will necessarily interrupt her devotion and though she may, and frequently does much to attain a high degree in the science of the saints, still, to use the expression of the apostle, she is divided; whilst in the religious community much more time can be devoted to those important exercises, a high grade of piety can be maintained in the church, a more elevated standard of perfection can be preserved, without the violation of any duty. Each individual, in her proper place, contributes to promote the glory of God, the perfection of religion, the necessary blessings to the human family, as well for the wants of time as for the enjoyments of eternity. It is for that God who searches the heart to give to each individual the merit and the reward for having corresponded to the peculiar graces of her own vocation; but the general result is that by this distribution, the practice of elevated virtue is promoted, holy emulation in the service of God is excited and the most useful impulse is given to religious observances. Should you determine to persevere in that choice, for which this day you appear to declare your preference, you will do so as freely, after your mature reflection and ample opportunities of observation as it is possible for any human being reasonably to expect, before deciding upon the course in which she will choose to move during the few years that are given to us upon

this earth. It is said that they who embrace this state of life are generally forced to it, either by authority or by circumstances. Are you, my dear child, under such influence at present? Have you been under it hitherto? Need I inform you that independently of every other consideration the genius of our free institutions holds its shield ready for your protection? The public officers of our state, the laws of our land, the spirit of our people, are ready at the least indication from you to interpose between you and such necessity. Were they all to desert you there would be found in the members of our own church, the vindicators of your freedom, the protectors of your helplessness. I speak not of the solemn obligations which our holy religion has specially and distinctly imposed upon me on the day of my own consecration, to observe, to maintain, and to enforce these canons, which secure to you my protection against any undue influence, against any tampering with, not only your own free determination upon this occasion, or that of a religious profession, but which makes it my official duty, for the proper discharge of which I am, at the peril of my soul, answerable to your God and to my God, that I shall be fully satisfied, that your agency is the result of your own anxious desire after due information, and full opportunity for reflection. You have already manifested to me this desire, you have more than once besought in private that which you now appear in this sanctuary publicly to demand before this respectable assembly, before those ministers of the church, before God's holy altar, in the face of the court of heaven.

You appear before us in that dress which your station in society, your education, your property, and your previous habits entitle you to wear. For the purposes of society, religion tolerates a becoming decoration for law-

ful purposes, you lawfully bring it into the sanctuary itself; should you remain abroad, occupied in the ordinary concerns of life, its use on proper occasions is fully recognized; should you voluntarily, for the sake of Jesus Christ, lay it aside and be content with plainer raiment, and divest yourself of worldly superfluities, as of that array, you contract thereby no obligation of permanently remaining in an establishment into which you declare you desire to enter at present, only for the purpose of examining and preparing yourself to discharge its duties permanently, should you and the community and the bishop of the diocese, be jointly of opinion after two years from this day, that God calls you to serve Him in that state.

You are aware, my dear child, that your own determination will not be sufficient, without their consent. Because they may observe that, however desirous you might be of entering permanently as a member of their community, you may not possess the suitable qualities, and in such a case neither your desire nor the Bishop's direction could compel them to receive you. Where persons are to be associated for life in the same family, it would be unjust that regard should be had to the desire of one not yet permanently aggregated to their number, without the full and free consent of those who have bound themselves to permanent residence. It might also be discovered that the person desiring admission expressed a wish, rather the result of what she could not easily avoid, than of what she earnestly desired; and in such a case it would be the duty of the community to protect the delicacy of the applicant and its own respectability and happiness, by declining to accede. Thus should you, this community and the Bishop jointly determine, after the lapse of two more years, upon your making vows, it is clear that they must be made freely

and with due deliberation. Yet this is not all. Should you, within a reasonable time after the pronouncing of those vows, exhibit sufficient proof to the Bishop of the diocese that at the time itself you suffered under an undue influence, the operation of which you could neither disclose nor prevent, and that you were not as free in your agency as you appeared to be, it would be his duty to declare those vows null, and to restore you to that liberty of which you had been so wickedly deprived. Is this, then, my dear child, that tyranny, that oppression, that cruelty, which is so finely depicted in so many artfully wrought tales?

Have you been forced, by other circumstances, to seek in this community for an asylum from the unkindness of the world? I am aware, and so are you, that a very general impression exists among those who know little of convents, that it is from such motives the application for admittance is generally made. There is nothing peculiar in your case, and however it may seem strange to you that I should exhibit your history, you will allow me to develop it. Left at a very early period of childhood, with a brother and sister, as orphans, but not friendless, nor unprotected, nor destitute. A fond father, dying upon a foreign station of public service, confided his children and their property to the honor of a gallant brother officer; your guardian was not, nor is he a member of that church to which you and I belong. He generously undertook a charge which he faithfully fulfilled. At a convenient opportunity he placed you, for the purposes of education, in the house where your mother had been taught, to be instructed in the religion of your parents; you are seated between those ladies from whom you imbibed the lessons of science and of virtue; you were watched over by those who, having been either

the teachers or the companions of your parent, continued in that establishment in which some of her happiest days were spent; you were in the vicinity of numerous relatives of your father, upon the spot where they had been so long and so respectfully known. You were occasionally visited by your guardian, you were also the guest of his family; you found your brother growing up to manhood, to science, and to independence. You had your education completed, you had a property still in reserve, you expressed your own desire at an early period to embrace, if you would be permitted, that institution to which you seek a way to be opened to you today. You had no repulse in the world, you had no disappointment, you had no affliction. It was thought that perhaps in the ardor of attachment, in the confidence of youth you might mistake a love for your teachers for an inspiration from heaven, that you might misconstrue a desire to avoid separation from them for a preference to entering a monastic order. You were separated from them for a considerable time; an ocean rolled between you and those to whom you had communicated your desires. It was left to new scenes, to other associations, to time, and to distance, to prove the nature of your vocation. You heard in France that they by whom you were surrounded were about to leave Ireland and to come hither; you preferred coming also upon this mission, to entering any other house of this order; you immediately began this journey, you requested to be allowed to accompany them, you obtained the consent of him who had been to you a father.

CHAPTER II.

DISCOURSE CONCLUDED.

Could it then be said, my dear child, that you acted from the constraint of either persons or of circumstances in seeking that mode of life which you appear likely finally to select?

Fourteen years of observation gave you ample opportunity to see and to know the character, the dispositions, the endurances, and happiness of members of that community under whose care you received your education. When you presented yourself to me I need not remind you of my statement that before I could consent to your being a companion of our voyage I thought it due to yourself, to your guardian, and to me, that I should especially receive his formal consent. And his answer to my obligation was in keeping with his previous conduct. It stated that you had had ample opportunity of clearly observing and fully deciding according to the principles of religion of your parents which was also your own; that from his knowledge of you he was certain that choice and that decision would be properly made, he was kind enough to add that from what he had learned regarding the prelate under whose care you desired to be placed, as well as from his station in the church, he believed that he best complied with the request of a dying friend, and fulfilled his trust, in requesting that henceforth you might be considered a portion of my care and that he would be ready at the proper moment to exhibit and to settle up the accounts of prop-

erty left to his management. I trust, also, that after upwards of fourteen years' opportunity in observing my conduct whatever may be my faults, and they are not few; whatever my imperfections, and I know them to be many, I can, at all events, stand calmly before my fellow-citizens and declare that, even leaving my paramount obligations as a bishop, to protect your liberty, out of question, no one of the respectable congregation that surrounds us would for a moment suspect me capable, as a man, of being insensible of the obligations under which I lie, of preventing any interference with your fullest freedom in the important choice of your state in life.

It is then under such circumstances that you come forward, publicly to demand that which you have previously sought and which it was agreed you should receive—the habit of this order. It cannot then be said that either the bigotry or the interest of your guardian urged you to the decision you have made. I then ask you, can it be said that you are constrained? And, my dear child, if it be your desire to enter this order, and if there be no reasonable obstacle, why should you not have equal liberty to follow your vocation as any other respectable lady shall have to make a different choice? Is it the proper exhibition of equal liberty that her wish shall be complied with, and that yours shall be rejected? Should not similar protection be afforded to each? I am aware that it is said and printed, for I have heard and I have read the observations, that when under the influence of ardent feeling and imagination, the youthful mind devotes itself to a monastic observance, howeyer free the individual may be at the time, she has subsequently abundant occasion for repentance, and that when the novelty has worn away, a long life of bitter disappointment follows, unless the victim is released

by death. I might leave to your own experience to estimate the character of this assertion. But I will add that he who addresses you has had ample opportunities upon many a shore and in many a monastery of seeing and conversing with all their inmates, and that he must be peculiarly ill-qualified for discerning the symptoms of mental suffering, if he has ever met with one to whom the observation would correctly apply. He can only testify to what he has seen and known. He has had also similar testimony from others; and the result to which he has arrived is, that if such instances do occur they are rarely met with, and that not one ever came under his observation.

But how often, in what is called a state of freedom, has he found himself differently circumstanced!

When called upon to perform his duty in the celebration of marriage, it is true he is bound to refuse the aid of his ministry, where he is assured that there is not a sufficient consent; yet it is not his province to inquire into the reluctance with which that consent is given, nor into the process by which it has been procured. And should he presume to interfere with the transactions of families or of individuals for such a purpose, they who now cry out against the facilities afforded for entering into religious engagements would be first to inveigh against what they would style an inquisitorial despotism. Is all their sympathy, then, to be wasted upon the victim, which their imagination fancies to be immolated at the monastic shrine? And have they no tears to shed over those whom continued evidence exhibits otherwise devoted by avarice, by ambition and by other passions? Have they no compassion for those who, forced by a variety of authorities or powers, are compelled, in contracting marriage, to sacrifice their own long-

cherished and reasonable preferences to the caprice or to the calculations of another? Believe me, my child, when I assure you that few moments of a ministry, extending through upwards of a quarter of a century, have been more painful to me than when all around was gaiety, every face appeared beaming with joy, and she who gave her assent to the contract forced herself into a seeming harmony with the circumstances; but I knew, I saw, I had previously suspected, and her own lips subsequently added their confirmation, that with a lacerated heart she yielded where she was unable to control. Many a trial of this description have I had to endure; and yet she is said to be free, and you are said to be forced! In her case I had no discretion. In yours, and in all similar cases, I have not only a discretion, but an obligation to examine and to investigate, for the purpose of ascertaining the object, the motive, and the history of your desire to undertake a religious obligation, and you need not be informed that it is my duty to refuse my consent, should I have any reasonable doubt not only of your freedom, but of your anxious wish, from motives acceptable to heaven, to embrace the institute; and should I, without such a conviction on my mind, proceed or permit others to proceed to the ceremony, I would violate the solemn obligation to which I pledged myself at the foot of the altar, on the day of my consecration. I proclaim it from this sacred place, I assert it as I shall answer for the assertion before the tribunal of the Most High, that neither my own feelings of propriety nor my sense of justice, nor the canons of the church, would permit the engagement in religious obligations on the part of the postulants or of novices, with merely that quantity of liberty which suffices for engagement in the married state; and that frequently have I given my ministry at marriages

where there existed an interference with the freedom of the female, which I would no more sanction in a religious profession than I would rush to that tabernacle and profane its contents. Let, then, the deluded simpleton whose kindness of heart is manifested by the tears which she sheds over the highly wrought tale of the novelist, spare her sympathy. They who are permitted to enter upon this state make their choice after full deliberation, and having given full evidence of their freedom being equally perfect as is their knowledge of the obligations which they propose to undertake. You have given this evidence—allow me, then, in the presence of this assembly, my dear child, to ask, “Are you forced?”

Have you acted wisely in making the selection? If you have reason to believe that God has called you to serve Him in this state, your choice must necessarily have been wise. All do not take this word, but they to whom it is given. Wisdom consists in proposing to ourselves a good end, and in selecting the means proper for its attainment. The great end of our creation is that also of our redemption; you propose to yourself the attainment of eternal happiness through the merits of our Lord Jesus Christ. You seek for your felicity in the kingdom of heaven; you hear the Saviour Himself declare that some persons select a state of disengagement for the sake of that kingdom; you hear His apostles recommending it in preference to a state in which the affections and the attentions must necessarily be divided.

However, in passing through this vale of trials and tears, there are many legitimate sources of transitory happiness of which it is permitted that we should taste, provided we be not by them drawn aside from the pursuit of the great object which we should always have in view;

for what will it profit a man to gain the whole world and to lose his own soul? Yet in that choice which you seem inclined to make, you preclude yourself from many of those enjoyments. This is the point fit for your deliberate examination. I would say that if you find your heart strongly drawn to them; if you feel considerable reluctance at the prospect of their abandonment; if you think it likely that you would, at a future period, regret their loss, you ought not only to hesitate, but to examine more maturely before you proceed. But if your heart seeks for other enjoyments, peculiar to that state to which you aspire, if in that you contemplate sources of satisfaction which do not send their streams abroad, if in them you observe the occasion of being enabled to serve God and His creatures with an undivided heart, you are likely to secure to yourself that treasure which you seek in heaven, together with as much happiness during your journey to the portal of the tomb as generally falls to the share of the children of Adam.

He who addresses you has had ample opportunity of observing in the various classes of society, under diversified circumstances of public and of private influence, the true state of human endurance. He has known them from the palace of the monarch to the hut of the Indian, and to the convict's dungeon. In the new world and in the old, he has endeavored to study the book of life. From the peculiarities of his station and of his circumstances, he has enjoyed the confidence of numbers in all the gradations which intervene between their extremes, and even in the extremes themselves. How differently has the same individual often been exhibited to him by the confidence of unreserved communication, seeking for consolation or for advice, from what that being appeared to the admiring,

or to the envious, or to the contemning beholder! The mother of a family has her moments of enjoyment and her day's pain; she has gratifications and blessings which repay for years of toil and of solicitude. She has happiness and misery, and such is the uniform lot of the daughters of Eve. The tenor of a religious life is more even, still it has its endurances and happiness. She who enters upon it lifts her eye to heaven, but yet she walks upon earth, she must eat of its bread of affliction, she must drink of its cup of bitterness; but as she is more moderate in partaking of its fruits, so she feels the less of their effects. As her attention is almost exclusively directed to eternal concerns, she is but little affected by transitory disappointments, and whilst she is faithful to her vocation, she is filled with the hope of attaining that beatitude which she endeavors to secure, by obeying the precepts and endeavoring to follow the counsels of that Gospel which she has made the rule of her life. I would, therefore, unhesitatingly say that whilst Martha is occupied and troubled with many cares, even though it be for the service of Jesus, you, my dear child, like Mary, have chosen the better part.

The special institute into which you desire to enter is one in which, besides the three vows common to all religious orders, that is, of Poverty, of Chastity, and of Obedience, a fourth is made by those professing therein, of dedicating themselves to the instruction of female children. As the nature of those vows and their object are too generally misunderstood, allow me to dwell briefly upon their explanation for the information of those respectable friends who surround us.

The obligation of this Poverty will, perhaps, be better understood by our friends when I describe it as a voluntary

cession of all private rights in order to create a common fund for the general use:—like that of the first Christians, of whom it is recorded in the Acts of the Apostles, that they sold all their possessions and lived in common. The object is the attainment of that perfect equality which leveling whatever distinction might have existed between their previous stations in society, makes them in religion, sisters upon an equal footing; so that there shall be no distinction of wealth or of title, of family, or of connection; no jealousy because of one enjoying an exemption or a privilege, or being able to procure any convenience or delicacy for herself, or to bestow it upon another. Their food, their apparel, their apartments, their attendants, shall be all provided for equally out of their common fund; and this shall be administered under their joint control. Does one of the titled daughters of a court bring with her wealth to enlarge, to improve, to embellish the monastery, and the daughter of a subject at the same time enter with that dowry which is barely sufficient to secure her support, neither the title nor the fortune shall secure for the former any precedence or privilege over the latter. The spirit of poverty is that of equality; the spirit of equality destroys jealousy, produces peace, charity, contentment and industry.

Another and a higher object is that disengagement of the heart from the things of this world, which enables the poor in spirit to see God as the only object of their ambition. Little, my dear child, is necessary for us between the cradle and the grave; the Saviour pointed out all when He told us to be content with food and raiment. And in food you seek only a sufficiency of that which by its simplicity and soundness, whilst it supplies your wants, neither ministers to the sensuality of the palate nor is deleterious to

the constitution. In her attire, the married woman is bound to conform to the reasonable wishes of her husband, and so far as modesty and prudence will permit, she should avoid deviating, by any singularity, from the established usage of that class of society to which she belongs. In her a well regulated costliness, a becoming decoration, the maintenance of an appearance suited to her place, are rather duties than transgressions; but for you, who profess a desire to embrace religious poverty, those decorations, however befitting that station into which you have a right to be admitted if you enter society, are altogether unsuited.

It is, therefor, that you will lay them aside and assume a garb more conformable to the place which you desire to occupy—a garb in which you will find abundant provision for your wants, but nothing to minister to vanity, or to create a useless expenditure.

Thus, whilst all that is desirable is secured by the voluntary renunciation which the individuals are required to make previous to admission into this community, abundant provision is secured for the supply of those wants to which all are liable, by holding for the general purposes a sufficient fund to be administered upon fixed principles by the proper officers, under general direction. And should there be found a surplus created either by the original means or the subsequent industry of the community, they are capable of applying it to the purposes of religion, of humanity, of charity, or of science. Thus, be the abundance what it may, the individual is bound by the renunciation which she has made, to desire for herself only what is necessary, plainly, but sufficiently to meet her necessities. She uses the things of this world as if she used them not; she seeks by the discharge of her duties to lay up for herself a treasure which neither rust nor moth can consume,

nor thieves dig through and steal; and her undivided heart is where her treasure is committed to the charge of a God, who is so faithful to His word that though the heavens and earth should pass away, that word will not fail. The spirit of her poverty is, then, moderation in the use of what is necessary, and a detachment of heart even from what she is permitted to use. Her poverty is as far from being sordid as her humility is from being abject or mean.

I have heretofore dwelt upon the object of the vow of Chastity, which is calculated to withdraw her heart from an overweening affection to persons, as the vow of Poverty is to protect it from an attachment to things. But as it is from the heart, good and evil proceed, the great duty of her who enters upon this obligation is to purify the stream of her love at its source, and by habitually regarding Jesus Christ as the Spouse of her soul, endeavor by the perfection of her spirit, equally as by her external purity, to make herself acceptable to Him by making Him the center of her affection, and the object of her devotion. Let her cleanse her soul by contrition from the soil of sin, let her procure from the Holy Ghost those precious ornaments of virtue which she knows to be highly pleasing to Him in whose eyes she seeks to appear beautiful, and thus, whilst the observance of this duty destroys the ties that would bind her to earth, it will better fit her for the service of Him whom she desires to enjoy in heaven.

The vow of Obedience, it is said, enslaves the unfortunate victim, by subjecting her to the caprice of her superior; nor are they who make the assertion sparing in the exemplification of the tantalizing effects of this subjection. You are sufficiently aware of the folly and the falsehood of these exhibitions. Without order no family can have peace, no community can exist without subordina-

tion, no society can be preserved without discipline, and when it is judiciously established, its strict enforcement is the greatest blessings to the individuals, as it is the foundation of prosperity for the community; the cause of peace, of harmony, of affection, and of co-operation amongst the members. This truth of general application is particularly obvious in regard to religious communities. Where authority is rightfully established for the general welfare, there is no greater virtue than implicit obedience to its just commands, and in the precision of this obedience as to the mode of execution, and its promptness as to time, will be found the guarantee of those advantages which accrue to the individual and to the body.

The spirit of that obedience which the Gospel inculcates destroys that pride which is the great root of iniquity; it produces that humility which the Savior invites us to learn of Him, and without which we cannot expect His aid or His countenance; in a particular manner it subdues that delusive and fallacious arrogance which is by the world styled an independence of mind, but which is altogether incompatible with that charity which the apostle describes.

They, however, who describe the government of the Ursuline order as a despotism, are necessarily ignorant of either the meaning of the word or of the administration of the institute. The superior must indeed be obeyed, respectfully, cheerfully, promptly, and with precision; not from fear, but from principle; however, in issuing her orders she must be obedient herself. She governs not by caprice, but according to the provisions of a written rule, and her authority is defined by the enactment of a written constitution and copies of this constitution and of those rules are in the possession of the members of this community; it is a part of their obligation to study them and to be in-

timately acquainted with their letter and with their spirit; and their obedience is vowed to the observance of what they have thus precisely unfolded to their contemplation before they are permitted to undertake the bond; their obedience is required to the *authorities duly constituted* under these documents and with whose mode of practical administration they are well acquainted; because they must have lived under that administration for years previously to being admitted to pledge their promise. The exercise of this authority is also subjected to the control of a clergyman, in whose selection those who are governed have a principal share; and one of the most pressing duties of the Bishop is to make visitations for the purpose of seeing that the laws of the society are properly observed. If this be a despotism, our definition of the word has been hitherto, I apprehend, quite erroneous.

Nor are those rules vague, indistinct, and liable to such a construction as would leave the letter seemingly untouched, whilst the whole spirit had been deserted. Fourteen hundred years have elapsed since St. Augustine, the great Bishop of Hippo, penned that rule, which today forms the basis of the Ursuline observance. And during that long period a variety of questions have arisen which procured decisions and explanations from authorized tribunals free from the influence of self-interest or of party spirit,—not made in the moments of excitement nor by the management of those who originated the discussions. Reduced to practice in several nations, during centuries, under varied circumstances, they exhibit the characters of accuracy and of permanence. The provisions of the constitution, written several centuries later, are equally defined and similarly tested. If obedience to such a government be slavery, then what shall I call our civil

subordination? The objects to be attained, the means by which they are to be secured, the officers who are to govern, the duties and authorities of each are all distinctly, precisely and accurately known, as are also the duties to be performed by the several members of the community; but the will of each individual must submit to that of the body at large, expressed by its proper organ, the superior or other officer in order that the general good might be attained; and the advantage of each individual is secured by the prosperity of the whole; and the obedience which is given in submission to the will of God tends to the sanctification of her who makes the sacrifice.

Permit me also to remark that this constitution embodies the essential principles of well-regulated republicanism. The superior and other principal officers are elected by the free suffrages of those whom they are to govern. In this election, one who would directly or indirectly seek for an office is disqualified from serving; canvassing is a crime, cabal or intrigue or influence would be the most atrocious enormity; to seek in any manner the discovery of how an individual voted at the ballot-box would be as unpardonable as it would be useless. This is the conservative principle of freedom, and without such a spirit and such precautions, no true liberty can exist. The terms of office are limited. At the end of her term the superior descends from her place; she is personally accountable for her administration, though whilst it continued, the assent of her council chosen by the community was necessary for the validity of many of her acts. There is a rotation in office—she is not indefinitely re-eligible; when certain periods arrive she *must* retire to the midst of her sisters, and obey where she has directed. This is her greatest relief, because her office brings to her only more care, more responsibility, and

more labor. If a community, then, are under a capricious despotism it must be found, not in the Ursuline order, nor in any other with which I am acquainted. How needless, then, my dear child, is that expression of sympathy which escapes from the deluded and tender-hearted beings who lay down the work of fiction to weep over the misfortunes to which you are subjected by their obedience! Alas! I would ask those who have studied the book of daily life whether it would not be more easy to find amongst those who are said to preserve their freedom some victims more worthy of compassion?

The special object of that order into which you desire admission is the education of female youth. Particularly devoted to training in science virtue, and the accomplishments that befit your sex and their station, those who are likely to move in the front of society, and to exercise an influence over their numerous families and servants; it will be for you, should you be admitted, to continue unremittingly assiduous in acquiring for yourself that which you must impart to others. Religion sanctifies the elegancies and the refinements of life by guarding them against the blandishments of vice and habituating them to an alliance with virtue. Today it would be easy to point out some of the ladies most conspicuous for what the world admires in their sex and station, dignified but unobtrusive leaders in the way of Christian perfection; persuasive advocates of the cause of holiness; beings who show that even where they are in a great measure exposed to the contagion of the world, yet by the aid of heaven they can purify the atmosphere by which they are surrounded, and by the power of winning example lead numbers who had determined to rest upon the enjoyments of earth, to exert themselves for obtaining more lasting and purer happiness.

and better glory. In every age such has been the case. The refinements of society, the accomplishments of a lady, are far from being necessarily allied to that spirit of the world which is censured by the Gospel. That spirit may predominate in a hovel; it may rage in rags. An elevated station is one lawful, but it is dangerous, and therefore it is the more necessary to have it well protected. This is the charitable object of that society in which you have been trained up, and in which you seek to dedicate yourself to the service of your God.

Its object is not proselytism; it openly proclaims its principles, its practice is perfectly in keeping with them. It asks no person to commit a child to its charge, but it is not free to decline receiving those to whose improvement it has devoted its service. It contemplates receiving no child who is not to be instructed in religion equally as in worldly science, and it would consider the principal part of its duty neglected were it to omit that instruction. It proclaims that the Saviour of the world did not establish contradictory creeds, but that He sent forth His apostles to spread to every nation and to perpetuate through every age that religion which the members of this community profess. It knows no other, it has no connection with any other, it can teach no other. Should a sufficient number of children to be thus educated, a number fitted for the instruction here bestowed, and sufficiently numerous to engross the attention of the community, offer themselves to its care, there is no choice left; they must devote their time exclusively to this charge. Should they, however, not have sufficient applications of this description, they feel it to be their duty rather to fulfill a portion of their obligations than to omit the whole. To them it would be a matter of regret to feel themselves precluded from giving religious

instruction to any one placed under their care; but if the natural guardian of that child will positively prohibit its communication, the responsibility for their silence no longer rests upon the members of the community; they will feel themselves bound by every principle of honor and good faith to abstain from what they will have been prohibited to undertake, and they believe the bonds of conscience and of true honor and good faith to be identical. They will not decline doing a partial good because they cannot do all that they would. They invite no one, they depend not for their support upon any income which may be derived from the services they may render. They are ready upon the principles here exhibited to fulfill the duties which they have undertaken; but they neither solicit nor invite. To unite your efforts with theirs in this most meritorious occupation; to devote to prayer, to the reading of the Holy Scriptures and of other approved books, to meditate upon the law of the Lord, and to make it a rule of your conduct and at the proper time to be occupied in those other duties—this is your desire and should you be admitted, this is your obligation.

But I have detained you too long; it is time that these observances should be brought to a conclusion. I shall only remark upon the ceremony that its object is not to create any bond upon you, nor to make it less easy or less delicate for you to retire, after having received the habit of the Order than it was before. You sought not a public exhibition of your desire to be associated with this sisterhood, neither did you decline it; but the full extent of that expression goes no farther than to declare that such is your present earnest wish, which you may yet find good reason to retract; and should you, upon due reflection, be persuaded that you are not called to this state of life, or that

you will find more happiness outside the precincts of the convent, it would be your duty to retire; nor would your standing in the communion of the church, nor your respectability in society, be even indirectly impaired by such a change of purpose properly carried into execution. To-day, therefore, you seek to be admitted as a novice; two whole years must elapse from that admission before you can be permitted to make any vow of the order, be your own desire as ardent as possible, and the disposition of the community as favorable as can be imagined. You have besought that in private which you present yourself now openly to demand. That light which I have placed in your hand is an emblem of the edification which you are expected to give. The change of your vesture shows your desire to renounce the world, and to essay how far you may be able to fulfill the duties of the cloister. You blend therein the active duties of charity, with the occupations of a contemplative. You this day lie prostrate before the altar, to beseech in earnest supplications of humility the aid of the Holy Ghost to fortify you by the effusion of divine grace for the practice of virtue and fidelity to the God of your affections. We, too, my dear child, will unite with you in beseeching the Father of Mercies, the God of all consolation, the bestower of every good gift, to pour forth abundantly upon you, this day, His choicest blessings. Amongst the friends by whom we are surrounded there are numbers who differ from us in religious belief; who may not approve of the choice that you make; who do not perhaps agree with me in all the principles I have adduced, nor coincide in approving the conclusions that I have drawn; but I know them sufficiently to say that amongst them many an aspiration will also be sent forth, praying for a blessing upon you, whilst they who are united with

us in faith will, as our ceremonial proceeds, unite in our joint petition, that your Father, who from His high throne this day regards you as His child, may strengthen you for the discharge of the duties that you undertake, may fill your mind with that knowledge which you seek, may direct you in that path in which He calls you to walk, may decorate you with every virtue that becomes your state, may fill your soul with that peace which the world cannot give, may lead you to perfection upon earth, and bring you to the enjoyment of His glory in the realms of eternal day.

MOTHER JOSEPH.

Each diamond has its flaw, they say;
Our idols all their feet of clay;
The fairest flower some crumpled leaf,
Some tears in every golden sheaf;
Some minor through the music borne,
Some cloud across the fairest morn;
And something always, always mars
The light of our most perfect stars,
To make us feel how vain each thing
Round which our love would climb and cling.

'Tis false. I've known for many a year
One face, nor knew a single sneer
To mar its sweetness, never heard
From those dear lips an unkind word,
Nor ever found the faintest trace
Of aught affection would efface.
What rarer tribute can we pay
To one who walks earth's trying way?
Let cynics sigh, I am content
To know one flawless blessing sent.

—Calla Harcourt. Class 1885.



MOTHER MARY JOSEPH WOULFE,
Foundress of Springfield Ursuline Convent.

CHAPTER III.

PROSPEROUS DAYS.

The Religious alluded to in former chapter who came from the Ursuline Convent of Black Rock, Cork, were all women of superior attainments and deeply religious character.

Mother Charles Molony had been among the foundresses of the Ursuline Convent of Thurles. For a time she was most reluctant to assume the charge of Superior to the new foundation, as her health was not sufficiently good to warrant her in engaging in so onerous a charge. Superiors, however, overruled her scruples by showing her that it was the guiding mind more than the robust body that was needed. Her sister, Mother Mary Francis, joined her at a later date.

Mother Borgia McCarthy, niece of Rt. Rev. Florence McCarthy, co-adjutor to Rt. Rev. Dr. Moylan, Bishop of Cork, was a woman of rare mental endowment and most charming personality. To her is due the compilation of the well-known Ursuline Manual, many parts of which, notably the treatise on the Predominant Passions, are due to her pen. Mother

Antonio Hughes was no whit behind her companions. She seemed to partake of the forcible and heroic spirit of her brother—Rt. Rev. Hughes, of Gibraltar, who deserved from Rome the honorable title of Defender of the Faith. Miss Harriet Woulfe, the subject of our sketch, was indeed a young subject of rare promise, as the sequel will show.

Two subsequent visits made by the Rt. Rev. Dr. England to Cork, resulted in reinforcing the community by the addition of Mother Angela Delaney, sister of the Rt. Rev. Dr. Delaney, of the See of Cork, and several most promising postulants, among whom were: Miss Dignum, afterwards Mother Ursula, who passed to her eternal reward some years ago from the Ursuline Convent of Valle Crucis, S. C., full of merits before God and man, for her long service in the Master's vineyard. The Misses Coleman of Dundalk were also induced to accompany the Missionary band of Ursulines. One of these ladies, feeling she had no vocation to the religious life, returned to Ireland, where she married a most estimable gentleman and died at a ripe old age, surrounded by many sons and daughters. The other Miss Coleman persevered and became the lovable and highly respected Mother De Sales, so well known by the old pupils of the Springfield Ursuline Community. Another postulant was Miss Norah Eng-

land, the Bishop's own niece, and greatly beloved by him.

In the first of these visits the Rt. Rev. Bishop was accompanied by Mother Charles Molony, who died in 1839, while holding the office of Superior of the Charleston Convent. She was succeeded in her charge by Mother Borgia McCarthy, who accompanied the Rt. Rev. Bishop on his second trip to Cork for reinforcements for his cherished Ursuline foundation.

Upon the arrival of the first band in Philadelphia, they were met by the Rt. Rev. Doctors Eccleston and Kenrick, the latter of whom most urgently begged Rt. Rev. Dr. England to relinquish his right to the colony and allow the Nuns to devote themselves to educational work, in the already flourishing diocese of Philadelphia. This Bishop England refused point blank and they accordingly continued their journey to Charleston, where they arrived on the 10th of December, 1834, after a journey of over two months' duration.

The diocese could boast little of material wealth, but the Ursulines were more than willing, they were eager, to share the privations and trials of their great and holy Bishop.

As soon as it could possibly be done, the Ursulines were comfortably and suitably housed, a legacy

from the Cork Community enabling them to make such repairs and additions as were deemed necessary for the carrying on of their work.

Being Irish ladies and of the old school, it is scarcely to be wondered at that they were deficient in business methods. In God's design this proved later a means of fulfilling purposes not foreseen in the beginning.

Rt. Rev. Dr. England's great fatherly heart and all-embracing zeal for God's glory in the salvation of souls, rendered him incapable of understanding the importance of business methods among persons, all aiming at one great end. While he lived, his clergy and religious orders formed one great family well content to abide by his decisions, trusting implicitly to his wisdom and ability to direct all their concerns.

While the Ursulines were thus comfortably settled the Bishop's Seminary was facetiously called Castle Rack Rent. Some of the most able clergymen that have rendered illustrious the annals of the Catholic Church in America were its inmates. The names of Doctors Corcoran and Baker, will, for many a year to come, add glory by their companionship, to that of the great John England himself.

The Ursuline Schools fulfilled most satisfactorily all that had been expected of them, as is amply

proved by the multiplied testimonies found scattered throughout the works of Bishop England.

In due course of time Miss Harriet Woulfe pronounced her perpetual vows under the name of Sister Mary Joseph De Sales, or, as was the custom of the times, Mrs. Mary Joseph Woulfe.

Having received a finished education, according to the standards of the time and having moreover enjoyed the advantages of travel and residence in France, she was a most valuable acquisition to the young Community. Her musical ability was of such order as was rarely met with in America in those days. For several years she was organist of St. Finbar's Cathedral. It is to her able management of its "excellent organ" that Rev. Dr. J. J. O'Connell, O. S. B., alludes in the passage of his "*Catholicity in the Carolinas and Georgia,*" when he speaks of its "solemn music responsive to the touch of cloistered hands," in that frail Cathedral where the great Bishop sat surrounded by a circle of priests and levites, each one of whom, according to Bishop Persico's words, was worthy of wearing the mitre himself.

During her early religious life, the young Nun developed and unconsciously exhibited qualities which marked her out as one destined to accomplish

great things. God, however, had His own designs and the circumstances of her life were already shaping the course He intended her to pursue.

It is not to be supposed that the establishment of a religious body of women would meet with favor in the midst, nay, in the very stronghold of bigotry, such as Charleston then was.

It has often been remarked that the intolerant views of Massachusetts and of South Carolina on Catholic questions were very similar in those days. There existed in both an almost unconquerable antipathy for all things Catholic, especially for what was regarded as the most objectionable feature in its workings—Monasticism.

It is due entirely to Bishop England's inspiration and personal influence that the disgraceful scenes of Mount St. Benedict in Charlestown, Mass., did not have their counterpart in Charleston, South Carolina. So well was this recognized at the time, that when the madness of bigotry and intolerance had sufficiently subsided to leave men's minds clear and open to reason, a deputation of many intellectual and prominent citizens waited on Bishop England to thank him for having saved their city from the everlasting obloquy it would have incurred by acts of injustice and vandalism, but for his undaunted attitude and compelling dignity and wisdom.

It will surprise no one who reads these annals to be told that during the years of stress and storm that marked the beginnings of the Ursuline foundation, grave doubts were entertained in the Convent of Cork as to the advisability of leaving their members longer in such an unpromising field of labor. It was almost impossible for the citizens of Charleston to believe that a Bishop and a body of teachers who strove to minister by religious and other aids to the spiritual wants of the slaves, could be anything better than disturbers of the peace in a society where the status of the slave was little better than that of an animal.

Zeal was not lacking in the Nuns of Charleston or of Cork, for many of the latter were willing, throughout it all, to give themselves to the holy task, but Superiors felt very reluctant to further promote the undertaking and frequently were moved to recall to the House of their Profession those members at least who had made their vows before coming to America.

Besides all these considerations, it was feared that the spiritual ministrations so necessary for sustaining the fervor of spirit required in those who commit themselves to the higher life in the seclusion of the cloister, could not be sufficiently regular in

so extended and benighted a diocese as that of Bishop England then was, and so the recall of the Nuns became at times a very urgent question with Superiors. Once before, a colony had been recalled from New York because the Nuns could not enjoy the benefit of daily Mass.

It had ever been the desire and design of Bishop England to furnish to his Ursulines every possible spiritual assistance; but at times this was a difficulty which even he could not overcome.

In the course of time, however, prejudice was lessened for the people of Charleston were both straightforward and chivalrous and so open to conviction that from personal enmity toward Monasticism in the abstract, they became admirers and valuable friends of the Nuns themselves, whose usefulness in the Community became convincing when they saw the results of their teaching manifested in the culture, refinement and high moral standards of the pupils entrusted to their care.

Before Bishop England's death he had the consolation of knowing that in the Ursuline foundation, he had put the right people in the right place, for they were respected and beloved by all.

But, alas! for things of earth! Scarcely had these happy results been achieved 'ere relentless

death approached, seeking a shining mark for his arrows.

Having returned from his last visit to Rome, near the end of the year 1841, the Bishop was able to participate in the Xmas solemnities, but he was even then rapidly failing from the effects of an illness contracted during the long and boisterous voyage across the Atlantic. "Soon after Xmas, in the beginning of 1842, he took to his bed, never more to rise from it," says the venerable historian of the Carolinas.

On the 10th of April his beloved Ursulines were allowed to gather around his death bed, to receive some words of encouragement and advice, to kiss the venerable hand that had so often been raised in benediction over them, to receive once more that benediction from that dying hand on whose alabaster whiteness still gleamed the jewelled brightness of his Episcopal ring, but which was now so feeble that his life-long friend, Father O'Neale, had to raise and support the arm during the brief ceremony. On the following morning, April 11th, the heroic soul of the great John England passed to the judgment seat of its Creator as a last cry for "Mercy" issued from the trembling lips that had so often and so well proclaimed to others that the Mercy of God seemingly surpasseth all His other attributes. His body was

interred in the Cathedral of St. Finbar, where had rested for a few years that of the Venerable Mother M. Charles Molony, foundress and first Superior of the Ursulines of Charleston.

Upon the occasion of Bishop England's funeral the city went into mourning; the shippings in the harbor and the public buildings lowered their flags to half mast; business was suspended, the bells in all the Protestant Churches were tolled, the entire Community was desolate and mourned as for a common father; the tears of the widow and of the orphan, mingled with those of strong men, once powerful adversaries who now wept over his bier in sincere regret. The lips that never spoke without striking at the heart of a big thought, awakening new ideas in all that listened, were now sealed in death. Like a conqueror taking his rest, around him lay the fruits of his labors and the trophies of his victories. Archbishop Kenrick came from Philadelphia to deliver the funeral oration. Mother Mary Joseph Woulfe presided at the organ whence issued the solemn music of the Requiem Mass over the remains of him whose square and massive firmness, simplicity and purity of character stand monumental even to this day, in the annals of the Catholic Church in America.

I do not think I exaggerate in saying that all the

outward, secular demonstrations of the occasion were but little more than a faint echo of the overwhelming grief which filled the hearts of the religious men and women of the diocese to whom the saintly Bishop had ever been a most loving father and enlightened guide.

CHAPTER IV.

GREAT CHANGES.

The great Bishop was dead, but he had sown too deeply in the hearts of all, that strong faith which accepts all earthly sorrows as coming from the hand of God, for His beloved daughters—the Ursulines—to mourn as those who have no hope.

Rev. Dr. Baker was left as administrator of the widowed diocese. He was a man of great ability and of deep religious nature. Bishop England had, upon his deathbed, recommended him as the most competent and the best calculated priest of his diocese to continue his own work. To quote Rev. Dr. J. J. O'Connell: "Coming from so respectable a source and under such circumstances, a higher recommendation for worth and merit, no man living could receive."

Perhaps never in the annals of the Catholic Church in America did such a galaxy of brilliant-minded and religious-hearted men shine, in more sombre skies than those of the almost unknown Diocese of Charleston.

Rev. Dr. Baker continued to the Ursulines the fatherly care they had received under Bishop Eng-



FIRST URSULINE CONVENT, CHARLESTON, S. C.

land, who, notwithstanding his varied and enormous labors, was ever most anxious to provide them with every possible means for attaining the religious perfection to which they were pledged by their vows.

During the two years' administratorship of Rev. Dr. Baker, the Convent grew in favor and usefulness among the people of Charleston. No word, except in praise of their work, was ever spoken of them. All the storms and trials of the pioneer days seemed to have passed away; the Convent was the abode of sweet peace and zealous labors a. m. d. g. under the mild sway of Mother Mary Borgia.

Those who have made a study of God's usual way of dealing with His best beloved, will readily understand that the Cross cannot long be absent from any undertaking which bears the mark of His divine approval.

On the feast of St. Joseph, March 19, 1844, Rt. Rev. Dr. Reynolds was consecrated Bishop of Charleston, S. C., by Archbishop Purcell in St. Peter's Cathedral, Cincinnati, Ohio.

The learned Author of *Catholicity* in the Carolinas tells us that the acceptance of the See of Charleston was an heroic act of self-immolation on the part of Rt. Rev. Dr. Reynolds. True, the progress made in Catholicity under his gifted predecessor and so ably continued under Rev. Dr. Baker was

phenomenal from any point of view, spiritual or material, but there was a little to show for it, in comparison with other dioceses.

The Ecclesiastical Seminary upon which so much time and ability had been expended and which had given such satisfactory results was, as to buildings, of the most primitive style. It afforded the barest necessities of a home and was absolutely devoid of comfort as of any claim to elegance.

In contemplating the wide field which lay before him, Bishop Reynolds became convinced that his first efforts must be directed to giving the institutions of his diocese suitable buildings.

The erection of a new Cathedral was imperative. A better building for a Seminary, and an Episcopal Residence were likewise of absolute necessity, for while Rev. Dr. Baker had managed the monetary affairs of the diocese in a masterly manner, paying off an indebtedness of \$20,000 during his administratorship, he had undertaken nothing new, limiting himself simply to keeping existing buildings in repair.

Among the general dilapidation of church properties, the two Convents were notable exceptions. Rt. Rev. Bishop Reynolds set himself to work most resolutely to ascertain the best means of accomplishing what he intended to do. After due deliberation

and investigation he concluded that the Sisters of Mercy founded by his predecessor, having a larger range of activities than was permissible to the religious of a strictly teaching order, were better suited to a diocese so poor in resources as that of Charleston. In accordance with this view, he felt that the services of the Ursulines might be dispensed with.

The Ursulines had been canonically established in the diocese, much of their own private income and a legacy of \$5,000 from a member of the Black Rock Convent had been expended in rendering their Convent comfortable, commodious and attractive, but they had not a scrap of paper to offer in evidence of their claims, so, when Bishop Reynolds asked them to vacate their Convent, which he wished to use for a Seminary, on the ground that all diocesan property belonged to the Bishop, to be administered as he judged best for the interests of religion, they simply bowed to his decision, but refused to accept what he offered them instead, and chose the alternative of seeking elsewhere a field for their labors.

In speaking of the affair, Rev. Dr. J. J. O'Connell, O. S. B., writes: "The Convent having become endeared to the community by many and sacred associations, their removal was unpopular, and the measure was regretted by all the faithful, especially

as the former ill-will against the Convent had subsided in the city and the inmates had grown in favor with the Charlestonians. Bishop Reynolds' motives were good, doubtless; none questioned the purity of his intentions, while his course was regarded as injudicious and the policy at fault."

There seems to have been a special blessing of Heaven on all the measures inaugurated by Bishop England, and, notwithstanding all the vicissitudes of time, including a disastrous war, the institutions he founded still exist in a flourishing state. Later the Ursulines returned to the diocese and are now in a prosperous condition.

In accordance with the wishes of the discarded Ursulines, the Bishop secured their entrance into the arch-diocese of Cincinnati, where, after a residence of some months in Covington, they took up their abode in the Convent of the Assumption, Bank street, Cincinnati, of which Mother Mary Joseph Woulfe became first Superior. In accordance with the constitutions of the Order, the professed who had come from Europe, returned to their Mother House of Black Rock, Cork.

Mother Joseph had in her community all those who had made their vows in Charleston, besides two promising Novices, who accompanied them: Miss Mary Malony, of Charleston, S. C., known in Spring-

field as Mother Charles, and Miss Lynch, also of South Carolina, whose brother afterwards occupied the See of Charleston.

The new foundation met from the very outset with great success. An agreement was entered into with Rev. Edward Purcell, the Archbishop's brother, that the sum of \$20,000 was to be paid for the property which they occupied, in such sums as were most convenient to them, and with a very small interest, and that when the amount was entirely paid, they should receive the deeds.

Mother Joseph was but thirty-two years old at the time, totally unacquainted with business methods and left without the counsel or assistance of the elder Nuns upon whom she had been accustomed to rely. It required great courage and trust in God to undertake such a task. Recalling the examples and virtues of the elder Nuns by whom she had been formed to the religious life, she endeavored to tread in their footsteps and to adhere closely to their teachings.

The schools were well patronized by some of the most prominent people of the city and of Louisville. Staunch friendships were formed which continue even to this day. Peace and prosperity seemed the reward of submission to the will of God as mani-

fested by those acting in His name. For seven years the Ursulines of Bank street were loved and respected by all who knew them.

Archbishop Purcell would gladly have incorporated the community with that of St. Martin's in Brown County, one of the most flourishing houses in the United States, to the interests of which he was deeply devoted, but he left the Nuns at perfect liberty to choose for themselves and was ever their most faithful friend and protector; he appointed his own brother, Very Rev. Edward Purcell, their ecclesiastical superior. The Archbishop always manifested a great esteem for Mother Joseph, and at the return of the New Year, until the very last, he often began his response to her previous festal greetings by saying, "To you, Mother, I pen my first lines of the New Year."

After seven years of fruitful labors, certain difficulties arose of such nature as made recourse to the Rev. Archbishop impossible, at least such was the opinion of the saintly Convent confessor, Rev. David Whalen, brother of Rt. Rev. Richard Whalen, Bishop of Wheeling, Va.

As no subjects were presenting themselves for admission, they signified to the Most Rev. Archbishop their desire to discontinue their labors in Cincinnati. He was very much grieved, and used

the words: "Do you realize, Mother Joseph, that by abandoning your field of labor you are pulling down a part of the bulwarks of Heaven?" He consented, however, to their wishes, which he felt certain were the result of prayerful consideration; he suggested affiliation with his well-beloved St. Martin's Ursulines of Brown County.

Here I turn to the interesting annals of the Brown County Ursulines: "During the vacation of 1854, Mother Joseph Woulfe and Mother Baptist Lynch made an eight days' visit to their sisters of Brown County, with a view of making some decision in a most important matter. It had long been the wish of the Most Reverend Archbishop that the Ursulines of Bank street should unite with those of Brown County, and form but one Community, as there was a question of the dissolution of that of Cincinnati. Both Communities desiring to accede to the wishes of the zealous prelate, who was loth to lose the services of these talented and eminently religious ladies, for the work of the education of youth in his young diocese. It was finally agreed that such of their number as would so desire, should make their future home in Brown County. Accordingly, about the end of October, Mother DeSales Coleman, Mother Ursula Dignum, accompanied by Sister Catherine Pohlman, Sister Johanna Rowland, Sister

Monica Coffee and Sister Teresa Lamb, affiliated themselves to the Brown County Community, while Mother Augustine England, Mother Baptist Lynch and Sister Veronica O'Keefe sought the celebrated Ursuline Convent of New Orleans. Early in the Spring of 1855 Mother Joseph Woulfe, Mother Charles Malony and Sister Agatha Klee, having returned from the Ursuline Convent of Sligo, Ireland, were joined on their way by Mother Baptist Lynch, and together proceeded to Brown County. They rendered great services to the community, as accomplished teachers and most edifying Religious until they were called to other fields of labor in the cities of Springfield, Ill., and Columbia, S. C."

During their seven years' stay in the city of Cincinnati, Mother Joseph had paid in gold a sum of about \$17,000 on the property. Unbusinesslike methods again prevailed; yet by advice of Father Whalen, she entered in a private account book the amounts paid, with dates, but never asked for any receipt in acknowledgment thereof. This mode of procedure may appear most extraordinary in a person like Mother Joseph, so noted in after years for her great prudence and business capacity. Subsequent events which have passed into history will convince any one knowing them that it was altogether in keeping with the time, place and persons concerned.

Perhaps in no event of her life was the watchful care of Providence more clearly discernible than in this, her deeply religious abandonment to and an implicit trust in those placed over her. Mother Joseph's businesslike qualities were the outcome of painful experience. She was one of those to whom present failure is but a stepping stone to future success.

The stay of two years in the excellent Community of Brown County made by the Bank street Ursulines was of much benefit to them in many ways and during that period a bond of lasting friendship was formed which proved of incalculable benefit later on. The ways of God are wonderful and who can fathom them?

Before bringing this period to a close I will revert to an episode in the disgraceful Know-Nothing Riots, while Mother Joseph and her Community were in Bank street Convent.

It is extremely hard to realize in the present days of peace and brotherly feeling, that only half a century ago, in a city so representative as Cincinnati then was, such ignorant intolerance could exist as to endanger the life of an eminent Ecclesiastic who came from Rome in the sole interest of his own church. The friendly visit of the saintly Monsignor Bedini to the Venerable Metropolitan of Cincinnati, was made the occasion of a fiendish outburst of

satanic hatred against the Catholic Church. At one point when the Riots were endangering not only the property, but the very lives of the Catholics, the Germans barricaded St. Mary's Church, offering therein a refuge to those whose homes lay on the route of the lawless mob. Word was sent to Mother Joseph to have her household ready to depart at a moment's notice; accordingly each one made a small bundle of such apparel as would be absolutely necessary, and stood prepared to vacate their quiet cloistered abode. Happily the insane paroxysm passed away before the terrified Nuns were compelled to seek refuge outside their own enclosure. The memory of the thing remained indelibly impressed on Mother Joseph's mind and she often remarked that it was a strange return for the unselfish devotion of a Lafayette, a Rochambeau, a Barry and a Kosciusko.

As in Boston, as in Charleston, the respectable and representative men of Cincinnati hastened to repudiate the actions of a party constituting themselves representatives of American feeling which they in reality outraged by their indecent ruffianism.

CHAPTER V.

BEGINNINGS IN SPRINGFIELD.

Here I turn with a sense of relief to the Annals of the Springfield house, as penned by Mother Charles. No longer is there paucity of detail, endless consulting of time-worn diaries and letters, etc.

After the consecration of Rt. Rev. H. D. Junker, April 26, 1857, for the Diocese of Alton, Illinois, he with the Most Rev. J. B. Purcell of Cincinnati, and Rt. Rev. J. M. Young of Erie visited the Ursuline Convent of Brown County. The Religious were all assembled to do honor to their distinguished guests, and in the course of conversation the subject of the foundation of new houses came on the tapis. Bishop Young, who held Mother Joseph in very high esteem, turning to her suddenly asked: "Would you, Mother Joseph, be willing to undertake such a work?" Though surprised by the suddenness of the question, according so perfectly with her desires, she answered smilingly: "That, Bishop, would depend entirely on circumstances." The subject was then dropped. Bishop Junker, however, had heard and taken note of both question and answer. A few months later he applied through the Most Rev. Archbishop for a

filiation; the latter having consulted with the Mother Superior and her councillors of the Community of Brown County decided that Mother Mary Joseph should accept the mission and be given a small band of helpers. Any and all of her Bank street Community would have been glad to be taken, but being under obedience, they could not choose.

On the 18th of August, 1857, five Ursulines, including Mother Mary Joseph, Mother M. DeSales, a professed Religious of Brown County, and a Novice of the same community with the saintly Sister Agatha Klee, left St. Martin's, where they had rendered valued services, accompanied by the good wishes of all and amid the heartfelt tears of many. Arriving in Cincinnati they were joined by the Sisters Veronica and Martha. They proceeded to the Archeepiscopal residence, where they were met by Rev. P. K. McElhearne, who had been sent by Rt. Rev. Bishop Junker to accompany them to their new abode in the Capital City of the great Prairie State of Illinois.

Having received the parting blessing of the Archbishop, rich only in their courage, high purposes and God's blessing, they faced an unknown field of labor. On the 19th of August they left Cincinnati and arrived in St. Louis the following morning. Having heard Mass and been strengthened by

the reception of the Holy Eucharist, they remained at the Virginia Hotel until the train for Alton was due. Arriving in that city and finding the Rt. Rev. Bishop absent, their Rev. escort conducted them to the good Sisters of Charity, where, though altogether unexpected, they were most heartily welcomed and hospitably entertained. They made no delay, for God, through the voice of their Superior, had called them to "Springfield," and they were lovingly eager to obey the summons. To labor for God and the spread of His Kingdom on earth are a joy and a privilege those only can fully appreciate who have dedicated thereunto every physical and intellectual faculty of their being.

On Friday, August 21st, feast of St. Jane Frances de Chantel, the small band under the leadership of Mother Mary Joseph first set foot in the Capital City. With a grateful sigh of relief, she breathed forth: "Here, O Lord, is the place of my abode; I shall remain peacefully herein, because Thou hast chosen it for me." From that moment until the day of her death she loved Springfield, and was always deeply interested in any movement that tended towards its progress.

They were taken to the Saint Nicholas, where they remained until a suitable dwelling place could

be procured. A little incident connected with their short stay was often laughingly alluded to later.

While waiting in the parlor for the arrival of a gentleman with whom certain business arrangements were to be made, they unobtrusively took their places at some distance from a very gay coterie of ladies and gentlemen. One of the former was asked to give the company a little music; this, after much persuasion, she consented to do. Little dreaming that the poorly garbed, quiet group in the corner had among them musicians of such rare ability as Mother Joseph and Mother DeSales, she gave herself airs of superiority that were very amusing to her auditors. Rev. Father McElhearne, with true Celtic wit, was enjoying the joke, when he suddenly thought: "These Nuns are here to open an academy; if I could induce them to play what an advertisement it would be!" He approached Mother Joseph to make his request. At first she was horrified at the thought of doing anything so conspicuous, but obedience had become the habit of her life and so with Mother DeSales she took her seat at the instrument and drew from it such sounds as possibly it had never given forth before. One burst of enthusiastic applause from the company greeted the performance. The lady who had preceded them was the first to express her generous admiration. From all parts of the house guests

hurried to the parlor and even the domestics clustered in the doorway, and the question flew from mouth to mouth, "Who are the ladies?"

In consequence, on the opening of school, the Convent was crowded with pupils desirous of learning that delightful art which "hath charms to soothe (even) the savage breast."

At a later hour the Rt. Rev. Bishop called to welcome the Nuns; unfortunately, they were absent, having gone with Rev. Father McElhearne to visit the "*Hotel*" which the Bishop had engaged for them at a rental of \$600 per annum. Hearing the term "*Hotel*" applied to their future abode, they had fancied a somewhat imposing dwelling. What was their amazement to find the reality dwindling to the aspect of a "*way side tavern*," but for Nuns poverty has no terrors; the Divine Master had only a stable for His earthly abode. Cheerfully they drew from their slender purse of \$391.38, the first month's rent of \$50, and on the following day entered into possession of the "*Farnsworth House*," as it is named in the Annals.

Bare walls with not one article of furniture, greeted them. They spent the next day in procuring such articles as were of absolute necessity, the good Bishop having given them a loan of \$800, which, with

the assistance of their Heavenly Father, they repaid in a short time.

Meanwhile, His Excellency, Governor Bissell, and his wife having learned of the arrival of the Nuns, sent his beautiful daughter, Miss Rhoda, and her cousins, the Misses Kinney, to invite them to take up their abode at the Mansion. Ill-health prevented Mrs. Bissell "doing herself the honor of a personal visit." The invitation, though deeply appreciated, was courteously declined, and that night the tired missionary band found needed repose on straw mattresses placed upon the floor.

Will any one who has studied the annals of religious institutions doubt that the Springfield Convent was destined to succeed when founded on such a base of Holy Poverty?

As soon as the Catholics of Springfield became aware of the presence of the Nuns among them, they hastened to offer every assistance in their power. How many names have since been held in grateful remembrance! There was not a Catholic family in Springfield at the time that did not show eagerness to assist, although, like the Nuns themselves, many of them were pioneers and possessed little worldly wealth. To give a list of them would be to include every Catholic in the city, and yet we cannot forbear mentioning Mr. J. Carmody, Mr. Kavanaugh,

Mr. LaBarthe, Mr. Doyle, Mr. Corneau, Mr. Fitzgerald, Mrs. Giblin, Mr. Armstrong, Mr. Cunningham, Mr. Conners, Mr. Dennis, Mr. Martin Rafter, Mr. Bretz, Mrs. Trotter, Miss Murphy, Mr. Cahill, and Mrs. Carrigan at whose house, sewing parties met to make such things as were absolutely necessary to household furnishings. How many others would claim the grateful tribute of record in these pages! Surely God has rewarded them and their names are written in the Book of Life, for according to St. Gertrude, God always bestows a special blessing on all who assist on earth His consecrated Spouses. Many among those have continued in themselves, or in their children our life-long friends. It would be a surprise for us not to receive the offering of flowers for the altar on St. Joseph's Day from Mrs. R. C. Steele, the Misses Mary and Ellen Fitzgerald and Miss Maggie Hickey and others besides.

School opened on September 7th, eve of the Nativity of our Blessed Lady, 1857. From the very first the patronage received was of most encouraging character. The élite of the city sent their daughters. The Nuns expected from the first the appreciation of their Catholic friends, they were grateful, but not surprised to receive it; but the patronage of those who, not knowing the incalculable advantages of religious training, seek only secular knowledge in

schools, was to them a visible sign of the Almighty's blessing upon their labors. In looking over the old records how many names of more than local fame are inscribed thereon. General McCleernand was ever a kind friend and patron. Mr. Lanphier, Mr. Hearst, Mr. Herndon. For how many favors from Mr. W. Herndon, Lincoln's law partner, from Dr. Lord, who gave his services free for nearly twenty years, from Mr. Chatterton, Mr. Jacob Bunn, and a host of others do the Nuns still feel a grateful indebtedness.

Again I feel that I would gladly search out and make public mention of the many who rendered possible the success of those pioneer Nuns.

On the 29th of September—feast of the glorious Archangel, St. Michael, the Holy Sacrifice of the Mass was offered on the poor little altar of that first chapel. It was only on the 11th of the following October that the Blessed Sacrament could be reserved. After that, no hardship seemed unendurable, no anxiety perplexing. God dwelt among His well-beloved, His watchful eye noted their most inward thoughts; His Divine Heart repaid them in spiritual consolations, unknown to the carnal-minded, for every sacrifice. Peace and joy were the living atmosphere of their lowly abode.

On October 21st Sr. Aloysia O'Connor, belong-

ing to the Brown County Community, left Springfield, to return to her own, and in exchange Mother Mary Charles Maloney, in answer to fervent prayer, was permitted to replace her. She arrived on the 5th of November, and needless to say, she was welcomed by her former teacher and superior, Mother Mary Joseph, with open arms and grateful heart. Her other companions of Bank street Convent were equally pleased to greet her and now the Community found itself composed exclusively of Mother Joseph's former subjects. Here again I quote directly from the Annals: "Rev. Doctor Lynch, administrator of the Diocese of Charleston, knowing the great good done there by the Ursulines, had always held Mother Mary Joseph Woulfe in highest esteem and had resolved, if it were ever in his power he would restore them to the diocese. He had obtained a sacred promise from the Venerable Archbishop of Cincinnati that in case the Charleston Nuns were called for by any Bishop within the limit of two years, he would not give his consent to their accepting the call. The two years had just expired when Rev. Doctor Lynch himself was appointed to the vacant See, and fearing loss of time, even before his consecration, he hastened to Cincinnati to prevent his Nuns undertaking any other mission. It is easy to judge his bitter disappointment upon learning

that just two hours before they had left for Springfield.

Wonderful indeed are the ways of God, for had he met them, they would never have been permitted to proceed to Springfield.

Early in 1858 the generous Sisters of Providence of Vigo County, Indiana, sent the poor Ursulines of Springfield a large box of articles for the altar. This timely donation was most gratefully received, for their entire altar furnishings consisted of three vestments, one alb, one surplice, two altarcloths, a few corporals, purificators, amices, finger towels, a Missal, a crucifix, a set of altar cards and a pair of glass candlesticks, all of which had seen their best days. No doubt the heartfelt supplications arising from grateful souls have had a share in drawing down on St. Mary's a few of the many blessings it has received.

On May 22d a little girl, Christina Muir, was baptized in the Convent Chapel.

May 23d Miss Louisa Kinney, who afterwards married General Smith of Chicago, made her First Communion.

On July 16th, 1858, the first Commencement and distribution of premiums took place. We here append the program. Strange as it is delightful, we are privileged to greet after over fifty years the

Salutatorian and the Valedictorian of that far away day. Mrs. D. O'Crowley and Mrs. C. W. Thomas, the president and honorary president of our Alumnae, are the two charming girls of 1858—Miss Mary Kavanaugh and Miss Rhoda Bissell.

The first “Exhibition,” as it was called, was given on the Convent grounds, which were filled with visitors; carriages crowded the street outside, and many witnessed the proceedings from the top of the fence surrounding the grounds. The praise bestowed upon the elegant appearance of the students and the graceful manner in which they performed their parts was universal, thanks to Our Blessed Lady of Mount Carmel, whose feast was celebrated that day.

DISTRIBUTION OF PREMIUMS.

AT

THE ACADEMY

OF THE

URSULINE CONVENT OF ST. JOSEPH

SPRINGFIELD, JULY 16TH, 1858.

PROLOGUE

SPOKEN BY

MISS R. BISSELL,

Academic Honors.

“Mountain Bell”—Duett.

Pianos—Misses Kinney, Carpenter, M. Carpenter, Phillips, Bissell, and R. Bissell.

Conversation in compliment to the Rt. Rev. Bishop.

“Faingloy”—

Sung by Miss McGinnis and played by M. McClernand.

“William Tell”—Duett.

Pianos—Misses Logan, Kelton, Hurst, McClernand, Carpenter and McConnell.

“Old Folks.”

Sung by Misses McGinnis, Barret, E. Barret, Stover, Uhler, McClernand, McConnell and McClernand.

PREMIUMS.

Christian Doctrine, Rhetoric, Chemistry, Mythology, Ancient and Modern History, Philosophy, Astronomy, Familiar Science, Ancient and Modern Geography.

ADVANTAGES OF EARLY AND RELIGIOUS EDUCATION.

PERSONAGES.

Miss Belle Morton (an heiress)	Miss McGinnis
Miss Helen Morton	Miss McClernand
Bridget (servant)	Miss Kavanaugh
Mrs. Clinton	Miss Stover
Miss Clinton	Miss Kinney
Madam Pompous (mantua maker)	Miss Herndon
Mrs. George and Miss George	Misses Maxey and Taylor
Mrs. Trullo and Miss Trullo	
.	Misses Woodman and Carpenter
Francis (Miss Morton's page)	Miss Lanphier
Ladies at the Ball	Misses R. Bissell, Phillips and E. Barret
Mrs. Stone (a sick lady)	Miss Stadden

Sister of Charity.....	Miss E. Barret
Widow Blake	Miss Rafter
Darby (son of widow).....	Miss Kavanaugh
Mr. Snooks	Miss Quigley
Mary Blake (daughter of widow).....	Miss McConnell
"Grand Concert March"	

Piano—Miss Uhler.

"Old Woman"

Sung by Misses Lanphier and McClernand.

"Queen's Own"

Piano—Misses Mattison, Carpenter and Logan.

"Juvenile Chorus"

Sung by Misses Hurst, Eddy, Adams, Meyers, Dennis and Schriefer.

"Say, Will Summer Roses Bloom"

Sung by Misses E. Barret and McGinnis.

"Victoria Quadrilles"

Pianos—Misses Stover, McGinnis, Kinney, Taylor,
McClernand and Lanphier.

PREMIUMS.

Botany, Orthography, Reading, Composition, Grammar, Arithmetic, French, Music, Embroidery, Drawing and Painting.

ELEMENTARY CLASS.

"Matrimonial Sweets"

Sung by Misses Lanphier and McClernand.

"Changes of the Bell"

Sung by Miss Stadden.

"Rainbow Schottish"

Pianos—Misses Stover, Phillips, Kinney, Dennis, McClernard and Stadden.

“Hazel Dell”

Pianos—Misses Bissell, McClernard; Guitars—Misses Phillips, Kavanagh, Stadden and Dennis.

Farewell Address—Spoken by Miss Kavanaugh.

PROLOGUE.

SPOKEN BY MISS RHODA BISSELL, JUNE 16, 1858.

Reverend Clergy, Respected Friends:—For the first time in our beautiful Capital City have you been invited to assist at a Convent Exhibition, and I am honored by being chosen to wish you welcome.

Did I not know the sympathetic spirit of those here assembled, I would feel my privilege dearly bought indeed, but knowing, I rejoice in the honor conferred.

We do not expect to dazzle you with flights of eloquence, nor with brilliant musical performance, but we will feel disappointed if at the close you do not spontaneously confess you have been pleased and entertained.

I appeal to each person of this large and very distinguished audience, to go back to his or her early years and to erect, as standard of the excellence expected of us, that by which he or she would have wished to be judged.

We have studied very diligently during the past year, needless to say our Instructresses have been most painstaking and patient, and, with such a combination—competence on the one hand, willingness on the other—results could not fail to be satisfactory.

To those unacquainted with the educational methods of the Ursuline Nuns it may be a revelation to hear that the pupils regard them more as mothers and loving guardians than as mere imparters of knowledge. Herein lies precisely the vast advantage of Convent training. The confidence the pupil reposes in the Instructress creates a certain bond or tie that enables the latter to enter into her inmost dispositions, and so mould her character as to make her not only an ornament, but also a benefit to society in her maturer years. This we have fully experienced and I tremblingly hope we may, during our program, give evidence by our proficiency, of the truth of what I have asserted, for I must confess we are most anxious to deserve your approbation. Meantime I bid you a most hearty welcome.

VALEDICTORY.

SPOKEN BY MISS MARY KAVANAGH, JUNE 16, 1858.

Venerated Bishop, Respected Clergy:—In this parting hour my heart gratefully responds to all

your unwearying kindness. Standing, as it were, on the verge of a new life, I almost tremble at its unknown dangers and trials, but thanks to the holy teachings I have received, I can say confidently: "I know that my Redeemer liveth," and I will go forth with a calm hope, that amid the trying scenes of life your precepts and those of my beloved Instructresses may never be forgotten or neglected. The world lies before me with all its wonders and delights, but with prophetic sorrow my soul feels that all its pleasures can never bring the calm happiness that has been mine within the shade of my Convent home. I hope the future may not hold a more bitter pang than this parting brings today, when my young life first tastes the bitterness of the word—Farewell. Never before have I felt the inadequacy of words to express the deep emotions of which the human heart is capable.

Looking around at the faces of companions rendered dear by all the ties of association and whom perhaps I shall never meet again, I would fain breathe to each and all how dear they have become to me.

Since leaving my father's roof a ceaseless care has guarded my steps, an untiring and devoted love has surrounded me, making the bright hours brighter and imparting even to those of pain and sorrow a

soothing sympathy which none but holy hearts can give. Hours of study have been tended so patiently that long ago they ceased to be toilsome and were only delightful. And now, for all this affection, for all your loving patience, dear Ursuline Mothers and Instructresses, I have but one word—"Thanks."

Young companions, cherished friends our paths diverge. In your peaceful Convent home I leave you almost envying the years that must elapse ere you are called on to breathe in mournful tones a long, a sad farewell. And oh! even in my own cherished home how often shall I miss—

"Your tones of dear delight,
Your morning's welcome and your sweet good-night."

Some of us, perchance, in after years may meet, and if we do, how we will love to linger o'er the past, to recall each incident that made or marred our joy. Aye, every nook and corner of dear Saint Joseph's Convent will be revisited; time and absence instead of bringing forgetfulness will but endear to us the more its calm retreats and gentle inmates.

Dear friends, how I have lingered o'er these parting words, striving to make them less painful to you, less bitter to myself, but the task is vain and with aching heart and trembling tones I say—Farewell—Farewell.

CHAPTER VI.

PROSPEROUS DAYS.

How I would like to linger over each event of those first years, so minutely recorded and so interspersed with expressions of thankfulness to God for each manifestation of His paternal care, but I must simply choose a few culled here and there, events of comprehensive type, red letter days, and pass on.

Aug. 18th, 1858, marks the beginning of the first Annual Retreat given by the dear, good Bishop Junker himself. On the evening of the 23d during Benediction of the Blessed Sacrament, Mother Mary Joseph slipped out of the chapel to answer the door bell. Amazement! There stood Rt. Rev. Dr. Lynch, Bishop of Charleston, accompanied by the saintly John Timon of the See of Buffalo. They were unexpected, but they received a thrice hearty "Caed Mille Failtha." The Bishop came to urge his claims to the services of the "Bank street" Nuns. He said that as Charleston had been their first field of labor, they should return; the people of his Episcopal City had never forgotten them. He pleaded most eloquently for Mother Mary Joseph to re-organize her

community as its Superior. The Springfield Nuns loved the "Sunny South," its refinement, its hospitality, its appreciation of their labors, but Mother Joseph refused. Bishop Junker would not have given his consent. He made this very manifest, but Bishop Lynch declared his own claim was prior and such permission would not be needed. However much Mother Joseph's preferences might induce her to choose Charleston, she said: "I know the Almighty wants me here in Springfield; we already feel at home, we are needed, and so dear, kind Doctor Lynch, you must believe it is principle and conscience that compel me to refuse you." He was deeply disappointed, but his opinion of Mother Joseph's worth was only heightened by her honesty of purpose and strength of character. He left the next day, bearing with him the ever grateful hearts of "*his own Nuns.*" Upon his return to Cincinnati, he was met by the little colony of Mothers Mary Baptist Lynch (his own sister) as Superior, Mary Ursula Dignum and Mary Augustine England, with Sisters Agnes Coffee, Teresa Lamb and Loretta (all Mother Joseph's Novices). They were the re-foundresses of the Charleston Ursuline Convent, in Columbia, S.C. They remained there until their removal to Valle Crucis after they had been driven from house and home by the burning of their Convent dur-

ing Sherman's March to the Sea. The burning of the Convent was a mistake, much regretted by Gen. Sherman, who had given orders for its protection.

The Saturday following Rt. Rev. Dr. Lynch's visit, Bishop Junker, by the advice of General McClelland, bought a quarter block containing a more roomy dwelling place, Mother Joseph pledging herself for the sum of \$7,000, at 6 per cent interest, when she did not possess one cent over and above the first installment. The Nuns moved into the house August 30th, and the following day the first Mass was celebrated beneath its roof. An ever-watchful Providence enabled the Nuns to meet their obligations fully as they became due. Monday, September 6th, they opened their school and pupils flocked to their class rooms from all parts of the city. Wednesday, Sept. 8th, Miss Mary Rafter entered the Novitiate as the first Choir Novice. Here a little explanation may be in place. The Ursuline Order being a strictly educational organization, no other work is ever, under ordinary circumstances, undertaken; therefore, all who enter must necessarily be employed directly or indirectly in educational work. It is obvious that none but young women of good education, or capable of receiving it, and of such age as to be able to make due return for time so expended, can be received as choir or teaching members. Others lacking these re-

quisites may be admitted as helpers in the many departments that are required in such establishments, such as housekeeping, sewing, care of the sick, etc. Besides, the Ursulines being a mixed order, where the duties of the contemplative and active life are imposed, they must take part in the public and daily office of the church, by the recitation of the office, and other Choral duty. Unless they had such co-laborers they could not fully accomplish their calling. Many other Orders are differently constituted and are allowed to embrace a wider range of activities. God is glorified in all, but each Order is bound to maintain its distinctive spirit and practice, and is not at liberty to adopt any other.

Feb. 24th, 1859.—The Convent was incorporated under the name of the “Springfield Ursuline Convent of Saint Joseph.” The act of Incorporation was approved the same day by His Excellency Gov. W. H. Bissell, of Illinois. March 19th, 1859, Miss Mary Rafter was received to the Holy Habit of the Ursuline order—a ceremony in which the garb of a nun is assumed by the young lady. It was performed in the class-rooms having folding doors; the smallness of the Chapel precluded its use, as many friends had implored the privilege of being present. Rt. Rev. Bishop Junker performed the ceremony

and the sermon was preached by the great and holy Lazarist, Father Stephen Vincent Ryan, consecrated Bishop of Buffalo in 1868. Benediction of the Blessed Sacrament terminated the religious services, all of which made a profound impression on the audience, composed largely of non-Catholics.

May 15th a new member, Mary Ryan, asked for admission. May 16th, the Most Rev. Archbishop Purcell said Mass in the tiny Convent Chapel. What a contrast to Peter's Dome, 'neath which he had but lately stood; but what mattered it? The same sinless Victim was offered as a propitiation for the sins of men. He visited the class rooms, dormitories and refectories, giving each apartment a special blessing, and before leaving presented the scantily supplied library with Father Faber's beautiful work, *Spiritual Conferences*, new from the author's London publishers. On the day before the Archbishop had consecrated the Cathedral of Alton.

May 25th.—The Rt. Rev. Bishop called with dear, saintly Father Janssen, now occupying the See of Belleville. This was the beginning of a friendship which was destined to be the source of many blessings. Only the pioneers of the Diocese of Alton can fully realize all that "Father Janssen" meant to the interests of religion in these days of poverty and struggle.

May 29th.—Another member presented herself—Eliza Houlihan. She had nursed Mrs. William Corneau in her last illness and had promised her she would not cease to care for her baby son until he was old enough to be entrusted to other hands. Faithful to this promise, she had deferred carrying out her desire of entering the Convent for over a year.

Mr. Irwin Corneau, as a little lad, afterwards as a young man, for as long as she lived, never failed to show her the affectionate regard her unselfish devotion deserved.

July 2d.—The second school closing took place. The exercises were held in the open air. More than a thousand persons attended. Here I will quote one newspaper notice of the event. There were several, all equally commendatory: “The writer of this was on Thursday the delighted witness of the second annual Exhibition at the Ursuline Academy, and the only regretful circumstance connected therewith was that all his fellow-citizens were not present upon the occasion, as they could have had a good opportunity of having removed from their eyes, the cobwebs of prejudice which at all times will influence many in fearing to entrust the instruction of their children to the educational orders of the Catholic Church. The exercises of the “Exhibition” yesterday were

most creditable to the institution. The pupils of the minim department were most interesting and showed all the proficiency to be expected from children of their age. The young ladies of the Boarding and Seminary Departments are to be congratulated on their great success. It would be difficult to imagine anything more full of grace than the manner in which they took the parts assigned them, or showing more of excellent teaching in the various departments of which specimens were given, than was made apparent in the performance of their several roles. Parents and guardians may feel very certain that while the intellectual and moral faculties of their daughters and wards are fully developed, the graces that should soothe and ornament social life are not neglected in a school under the able management of 'Mother Joseph.' "

May 18th.—Miss Cleary, niece of Mr. Cleary of Jacksonville, applied, through the Rt. Rev. Bishop, for admission as a choir Religious. She is a most desirable subject, being of exceptional talent and having enjoyed the benefits of an excellent Convent education.

Aug. 18th.—Exercises of the Annual Retreat.

Sept. 5th.—Opening of the Academy for the third year.

On the 12th of the same month the Marine Fire Insurance Bank lent, without interest, the sum of \$1,290 to pay last instalment on the property. The non-Catholics of Springfield have always shown themselves most appreciative friends of the Institute and the Nuns never fail to remember them in their daily prayers.

April, 1860.—Feast of the Patronage of St. Joseph. The Sodality of the Blessed Virgin was established. The Rt. Rev. Bishop presented Mother Joseph with a valued relic of her Holy Patron; it was carried processionaly, with lighted tapers and holy Canticles through all the apartments of the house which the Rt. Rev. Bishop dedicated anew to our Holy Father and Patron.

March 13th, 1861.—Margaret Donovan, our well known Sister Camilla, still living, entered as a postulant. On the same day a note was received from William D. Power, Judge of the County Court of Sangamon County, Ill., informing the Nuns that all their back taxes for state and county had, by order of the court, been remitted, and that in the future such taxes would not be levied.

March 18th.—Three sisters, first Ursulines of Illinois, were received for Holy Profession.

March 19th.—Feast of our great and holy Patron, the Rt. Rev. Bishop celebrated Mass,

preached, exposed the sacred relic for veneration, took dinner, visited the pupils and gave his Episcopal blessing to all before leaving for Alton.

April 10th, 1861.—Paid back \$1,290 so kindly lent by Marine Bank, and thanks to God and His Holy Mother, the Convent, with splendid prospects, stands clear of debt.

May 13th.—Rev. Father Janssen, the present venerable Bishop of Belleville, gave the holy Scapular in the Convent Chapel to two young men. One, Captain W. Cleary, gave his life for his country during the civil war, returning to his uncle's home in Jacksonville to die at the early age of 25. The other, Mr. J. J. Rafter, still lives, a prominent lawyer in East St. Louis.

July 12th.—Annual Retreat given by Rt. Rev. Bishop, terminated on the 21st by Renewal of Vows and followed on the 22d by the pronouncing of the Perpetual Vows of the Order by four young Nuns—Mothers Mary Stanislaus Rafter, Mary Austin Cleary and Sisters Martha Rowland and Isidore Houlihan.

Sept. 11th.—The two lovely daughters of the late Governor Bissell—Misses Josephine and Rhoda Bissell—were baptized by the Rt. Rev. Bishop in the Convent chapel. The next morning they, with Mrs.

Bissell and her niece, Miss Kinney, received Holy Communion. They took breakfast with the Rt. Rev. Bishop, and at nine o'clock he administered Confirmation to a class of five, including Misses Josephine and Rhoda Bissell, Miss Bonnie Kinney, Miss Ella Joyce and Miss Bridget Smith.

Upon this visit the Rt. Rev. Bishop brought a young lady, Miss Clifford, belonging to a prominent Catholic family of Alton, who desired to enter the Novitiate. She had enjoyed the advantages of a good education and was musically gifted. She died in 1869, as Sr. St. Angela, on the feast of her holy patroness, at the early age of 26. R. I. P.

I think I have given details enough to show how God showered His blessings on the institution; how carefully its spiritual needs were supplied by its kind Bishop and father; what devoted friends had risen up both among Catholics and non-Catholics. The Annals of these first ten years are copious and my pen lingers lovingly upon them—but it is impossible, unless I would make the book a quarto volume, to chronicle all those interesting details in which God's Providential care is so manifest.

One more incident before closing the chapter.

May 14th, 1862, Col. Wier, of a Kansas regiment, called to see his daughter, who had been placed

at the Convent by her paternal uncle with strict injunctions *not* to make a Catholic of her. Her father, whose field duties had prevented him from coming earlier, was much pleased with everything, expressed his entire satisfaction and wished his little daughter to remain for several years longer. In leaving he said: "Mother Joseph, make a good Catholic of her." Rev. Mother Joseph, supposing he was jesting, replied: "Have no anxiety, Colonel, we are strictly honorable in never interfering with the religious principles of our pupils." She was very thankful to God for his serious reply: "I am not jesting, Madam, I do indeed wish you to make her a good woman, and if Catholicity will make her like you, and she should desire to embrace it, I will not object." A short time after she was removed by her uncle, but not before her inquiring mind had obtained much information from good Sister Isidore, who attended to the wants of the pupils. She did not become a Catholic at the Convent, but in course of time she sought instruction, married an eminent lawyer of Saint Louis and her Jesuit son, Rev. Father Albert Wise, of the Creighton University, facetiously signs himself our "Adopted Grandson."

CHAPTER VII.

MOTHER JOSEPH'S CARES AND ANXIETIES.

Such was the ability displayed by Mother Joseph in the management of the affairs of the house, that she was regarded by the business men of the city with whom she had dealings, as possessed of very high and unusual qualifications in all such transactions. She never, however, attributed any such powers to herself but always ascribed all wisdom of action and all success to the Divine Assistance. Many of the best results were obtained without planning or forethought. "God will always take care of His own," were the words she often uttered. An incident, however, which took place about this time was credited to her far-sightedness and business acumen, it became somewhat widely known and added not a little to her reputation for shrewdness.

The last few lots in the half block upon which the Convent stood could, Mother Joseph learned, be obtained, as the owner intended to sell. Mr. Meyers negotiated for their purchase. He reported the sum required, first payment of \$600 and incidentals of the minutest kind, all to be paid in *gold* when it was

at a premium of 6 per cent and going up daily. Not having the coin on hand, it was to be borrowed from the bank, for Mother Joseph was determined to secure the full half block.

As gold was advancing in value daily, she offered her creditor full payment before the stipulated time had elapsed, so as to save the interest. The acceptance of her proposition would have been regarded as a great favor, but it was refused. The investment was considered too safe and too profitable to the creditor for any change in the first arrangement. Meanwhile Treasury Notes were declared legal tender at par, and to be accepted for all payments. Messrs. Irwin and Corneau were delighted to settle with the Springfield Shylock in Greenbacks, on the very day the money was due, nor did it lessen their gratification that through the vicissitudes of war, gold rose again and soon, to an exorbitant premium.

This transaction became widely known in the city at the time and created much amusement among men who confessed that it was the first time the grasping creditor had met his match.

As will be seen, Mother Joseph had nothing to do in planning the result, nevertheless she was from that incident considered capable of coping with any business matter that might arise.

June 18th, 1862.—Mr. William Corneau brought the deed of the entire property now clear of debt, transferring it from Mother Joseph Woulfe, who had held it in trust, to the corporate body of the Springfield Ursuline Convent. This “Britton” property, as it was called, situated at the corner of Mason and Sixth streets, is still used for religious and educational purposes, although it passed long since from the ownership of the Springfield Ursulines.

During the early years of the Nuns’ residence in Springfield, the religious instruction of the Catholic children was a purpose very dear to the heart of Mother Joseph. She and her associates were bound by a special vow to the religious instruction of youth. The Convent had, of course, to be placed on a safe financial basis, means of livelihood had to be secured, but upon the opening of the second scholastic year a school corresponding in a measure to the present splendidly equipped Parish schools was opened. Precisely the same teachers as were in the Academy employed part of their time in this school. The pupils who could pay did so, according to their means; those who could not were gladly received. The same consideration and courtesy were shown to every pupil who was taught in any and every department. It is the child’s immortal soul that is of paramount importance in the eyes of every religious

teacher. The buildings were poor; it could not be helped; the furnishings were of the most primitive type, but the teaching in St. Angela's School was good. The common branches now taught in the schools for the first eight grades formed the curriculum, but lessons in Christian knowledge and deportment were also important subjects. Here I will quote the words of an eminent ecclesiastic of the diocese fully acquainted with the subject, published in the New World some years ago: "Attached to the Academy was a parochial school for girls where the attendance during its last five years averaged one hundred fifty. For ten years the Ursulines, although struggling and in poverty, provided the building, fuel and teachers for the children, receiving no fixed remuneration but such trifling sums as pioneers are usually able to pay for educational purposes. No pupil was ever refused because of inability to pay, and many who attended that early school are among the most esteemed and valued friends of the Nuns today. During those early years up to 1867 Saint Angela's was the only Parish school for girls in the city."

We have now entered on comparatively prosperous days. The spiritual needs of the community were as well supplied as could be expected when priests were so scarce in the diocese. The assistant

priest at the Immaculate Conception did duty as Chaplain, at a salary of \$150 per annum, celebrating three Masses per week at the Convent. For how many extra spiritual favors do the Nuns owe a debt of gratitude! Never will they forget the services, friendship and good will of these pioneer priests, Fathers Costa, FitzGibbons, Zabel, Stick, Clifford, Jacques, Mangan, Vogt, Hinssen, and many others whose deeds are recorded on a brighter page. Whenever a clerical visitor came to the city the charitable Fathers at the old Immaculate Conception managed to utilize his ministrations for the benefit of the Nuns, and many an unlooked for Mass was offered up on the poor little altar of the dear old Chapel. Here I fall into a reminiscent mood. That chapel from which most faithfully ascended daily the chant of the Office, rises upon my mental vision. What a contrast to our present beautiful place of worship; but is the daily service more acceptable to God? Not, at least, because of more commodious and elegant surroundings.

A tiny room about twelve by nine feet and nine feet high was shut off from an enclosed porch by two doors; this was the sanctuary, the altar was in keeping with it. A shelf at either end upheld statues of Our Blessed Mother and St. Joseph. We have them yet. The porch was enclosed by windows; they still

are in use as doors for our cabinet enclosing apparatus used in teaching Physics. Outside of the windows was a trellis, over which wandered a blossom-laden vine. Two long and low benches of pine served as chair stalls; prieu-dieus at each end were used by Mothers Joseph and DeSales. For Mass and choir duty the folding doors were opened; at other times they were closed and the Nuns' choir served alternately as class-room or the young ladies' refectory. A magnificent Mason and Hamlin organ, with double-manual and pedal key boards had been presented to Mother Joseph, purchased by friends at a cost of \$600, as a surprise gift. It was placed in the parlor, there being no room in the chapel, and the glorious tones it gave out under her skillful manipulation traveled over a somewhat tortuous path before reaching their destination, but indeed it was real music, "by distance made more sweet." That little chapel was really and truly often most beautiful. The gleam of the twinkling tapers amid the surrounding gloom (there were no windows in the sanctuary), the rich odor and brilliant coloring of the floral, votive offerings which supplemented the poor, array of paper lilies and roses had a beauty, all their own. She who pens these lines had then, and since, has knelt before earth's most gorgeous shrines, but never can she forget that darling little sanctuary,

where Heaven's glorious King dwelt with delight, sharing the poverty and privations of His well-beloved. As the Nuns' resources increased, the Chapel was the first place to feel it.

The course of events moved smoothly on in the tranquil life of the Convent. Yearly ceremonies of First Communions, receptions of the Children of Mary, Annual Retreats, Receptions and Professions of the Nuns and all the activities of a very cloistered Educational Order followed each other in undisturbed tranquillity under the competent guidance of Mother Mary Joseph.

Oct. 10th.—Rev. Father J. Janssen dedicated the Novitiate to God under the patronage of the angelic St. Stanislaus, and began a Novena with the Community, to obtain candidates worthy to bear the name of Ursulines. About this time the Rt. Rev. Bishop presented the Nuns with a magnificent oil painting, which once belonged to Cardinal Antonelli and which had passed into his hands. It is a Nativity, but the artist is not known; it is very old and very fine. It was lent to the Chicago Art Exhibit and received much praise.

On record for April 22d, 1863, I find: Seventeen children of St. Angela's Parochial School began their retreat for First Communion; it was conducted by

Mother Mary Joseph, assisted by Sister Mary Stanislaus.

Sept. 15th.—A magnificent ciborium, solid silver and heavily plated with gold, was presented to the Nuns by their old friend, Very Reverend Edward Purcell, V. G., of the Archdiocese of Cincinnati. It is still in use, having never needed re-plating.

July 22d, 1864.—Rev. F. Stick left Springfield for Mount Sterling, and on the 29th Rev. Dr. Zabel left for Illinoistown.

On the records now appear the oft-repeated item: "No Mass." The loss of these two excellent clergymen who are still living, shows conclusively that much of the spiritual assistance afforded the Nuns was due to their devotedness and zeal. It shows also that the diocese was growing and that it was hard for the Bishop to supply its needs.

Aug. 10th.—Father Anselm, a Franciscan from Quincy, came to supply the religious needs of Springfield until some priest was appointed.

About this time Mother Joseph determined to build on a larger scale.

With the Rt. Rev. Bishop's permission, two Nuns went to investigate the advantages of several pieces of property that were for sale. They offered \$18,000 for the Loose property, but the owners re-

fused to sell under \$21,000; it afterwards became the property of the Rt. Rev. Bishop.

As "Greenbacks" were depreciating at a fearful rate, Mother Joseph was most desirous to invest in land. Not being able to find any building suitable for school purposes, she secured through Mr. Doyle a splendid ten-acre piece of property in the western part of the city for \$6,000 cash, the property being sold for debt. Just as she was about to write to the Bishop for advice and permission, he appeared at the Convent, at an unusually late hour, on his way to Cincinnati, and only came to ask the Nuns if they were in need of funds, and he promised to obtain what was needed from Very Rev. Edward Purcell. He willingly gave his permission for the purchase of the land.

At this time Miss Anna Laux, sister to the well-known hotel men of Decatur, who had been a boarder at the Institution, applied for admission to the Novitiate. She rendered great services to the Convent and many years later succeeded Mother Joseph as Superior of the Institution, as Rev. Mother Teresa.

Again a long record of "No Masses." These spiritual deprivations were later a source of many blessings, verifying the saying that "All things work together for good unto those who love God." They

became the moving power in making all manner of sacrifices to procure the service of a private Convent Chaplain.

Mother Joseph's energies were now bent on procuring a suitable site for the erection of a real Convent and Academy. A fine Academy now occupied by the Lutheran College was to be sold for \$15,000. Messrs. Corneau and Divilbliss accompanied Mother M. Joseph, Mother Charles and old Sister Agatha to the place, but it was found to be unsuited to their requirements.

June 30th, 1865.—School having been dismissed at noon, Mothers Charles, Stanislaus and Austin with good Sister Agatha, visited the ten-acre lot purchased the year before but never seen, until the Rt. Rev. Bishop insisted on the present inspection. They were delighted with the beautiful orchard planted under the direct supervision of His Excellency, Gov. Mattison, to whom the property had formerly belonged. They then drove to Major Allen's property on North Fifth street (where the Convent now stands), and were very much pleased with it. On returning home they met Major Allen, who had preceded them, and agreed to purchase ten acres for \$3,000, to suit themselves as to the first payment and pay ten per cent on the others.

The bargain was considered finished, no change

to be made on either side. Meanwhile Rev. Father Busch and Mr. Bretz asked to buy a part of the property on Sixth street to build the German Church thereon. In consideration of the purpose for which it was to be used, it was sold to the German Congregation for two hundred dollars less than it had cost.

After endless delays and variations, for Major Allen was a very weather-cock in his veerings, by the advice of General McClernand, Mr. W. H. Corneau, Mr. Martin Rafter and other kind friends, the Major's conditions were accepted and six and a half acres were purchased. Mr. Lane drew up all necessary legal papers for the transfer of the property, but would accept no fee for his services. When all was concluded, the Nuns collectively drew a sigh of relief and breathed a heartfelt "Deo Gratias."

July 18.—Mothers Mary Joseph and Mary Austin went to Allen's Grove to select a spot upon which to erect the large building which is the monument of Mother Joseph's untiring zeal and energy for God's greater honor and glory, in Springfield.

In the evening Rev. Father Costa came to call, to impart the welcome intelligence that as there was a second priest at the Immaculate Conception, the Nuns would have daily Mass. Good Bishop Junker sent from Cincinnati, through Mr. W. H. Corneau, his full approval of all that had been done, but urged,

nevertheless, that only the basement should be undertaken, because wages and material were higher than they were expected to be in the following Spring of '66.

This was a disappointment, but to Mother Joseph the Bishop's voice, being that of a Superior, was the voice of God.

On the 15th of August, feast of the glorious Assumption of Mary into Heaven, Mr. Martin Rafter, a patriarchal old friend, removed the first shovel of earth for the foundation. This was to him a religious duty and a pleasure, as it was the beginning of a permanent home for an Institution dedicated entirely to promoting the knowledge and love of God, among the rising generation of Springfield. Mr. Enos staked off the ground and on the following Wednesday, August 16th, 1865, the excavation was begun.

Plans and specifications had been submitted and approved and Colonel Schwartz was engaged as architect, all being placed under his superintendence.



COLLEGE. PLAYGROUND. MONASTERY.

CHAPTER VIII.

THE NEW CONVENT.

To the dwellers within the sacred shelter of Convent walls, every little happening out of the ordinary routine of the tranquil, daily life becomes important enough to chronicle, and as I wish to make this, perhaps too Boswellian record, a living picture of Convent workings I must here mention that a visit of five weeks from the Alton Ursulines was very much enjoyed and has left lasting memories. One of those dear Nuns who edified all by her sincere and simple piety is still living, and doing valued service in the Alton Convent. Later, Mothers Mary Joseph and Charles, being obliged to obtain special surgical help which Springfield could not supply in those days, had recourse to the great and good Doctor Gregory of St. Louis. They never forgot dear Sister Winifred, so devoted to the poor soldiers, whether of the North or South. She would take in payment for all her care of our Nuns, only such things as would help her sick boys, whether in blue or grey. Accordingly, upon their return, our Mothers obtained for her from their Springfield

friends dainties enough to fill a large dry goods box. Among these "dainties" tobacco and pipes were not forgotten. On the return trip from St. Louis they stopped in Alton and enjoyed the hospitality of their Ursuline Sisters for a few days. A later visit cemented the ties thus formed, and most cordial relations existed between the Alton and Springfield Ursulines during all the years that elapsed between those distant days, and the blessed movement known as the Canonical Union of the Ursulines, when they became one body.

Events were moving rapidly and money was needed to push them along. The Rt. Rev. Bishop advised a loan from Very Rev. Edward Purcell, and that the Nuns should go to Cincinnati to negotiate it. Rev. Mothers Joseph and Charles, dressed as seculars, proceeded to Cincinnati and obtained all the money they needed, at the legal rate of interest, to be paid back whenever it was convenient. No security was required.

The erection of so large a building for the purposes of a private school and by ladies, in a city of Springfield's resources in 1866 was considered rash by men of known business ability. When Mr. J. Williams was approached for a donation, he laughingly remarked: "I will give \$100 when the roof is on, which will be never." When called upon to make

good his promise, less than two years later, he was as surprised as he was pleased to do so.

Many means besides teaching were resorted to by the Nuns for obtaining funds, and a great help at the time was embroidery in gold bullion done for the army officers. General McClernand had kindly placed in their way this means of augmenting their resources.

The Nuns were expert artists with the needle, and rich embroideries in chenille, bead-work, gold and silver bullion, and silk, were much in demand. What free time they had, and it was little, they gave to the making of the magnificent tapestry pictures which still adorn their walls.

Mother Joseph had inherited from her father a deep horror of incurring debt without a well secured foundation of being able to meet her obligations as they came due. She had, however, to offset this, a profound reliance on the Providence of God and a firm belief that since He, through the voice of her Superiors, had placed her in Springfield, He would assist her in all the difficulties that might arise. It seems scarcely necessary to state that the Poverty, to which Nuns pledge themselves by vow, was carried to a far greater renunciation of the conveniences and comforts of life than was of strict obligation. The boarders, however, felt nothing of all this

self-denial which seemed imperatively demanded of the Nuns, by the conditions in which they were placed. It is the cry in France that Religious Orders are too wealthy and this cry is sometimes taken up by badly informed or thoughtless persons. All good things may, of course, be abused, and doubtless in many cases are, but whatever may be the conditions in countries where Monasteries have large legacies and endowments from the dowries of the Nuns themselves, or from the generosity of wealthy benefactors, it certainly is scarcely applicable to the struggling Orders of America.

What is the Vow of Poverty? Well, it is practically to renounce all personal ownership of worldly goods, possessed at the time of pronouncing it, or which may be inherited later. In return, the plain, simple necessaries of a Nun's life are guaranteed by the Order, with devoted care in sickness and prayerful remembrance after death. As she could claim nothing for herself in life, so the Nun can dispose of nothing when she leaves this vale of tears. Whatever of increase in the property of the Order may have come to it, through her exertions, remains, to continue through others, the work in which she was engaged. Thus it is apparent that the value of the Convent's belongings can make no difference in the individual life of the Nun. Conventional Pov-

erty is not parsimony, it is not economy even, as St. Ignatius plainly signified when he refused to purchase better cloth, although it would last longer, "because it was such as was out of the reach of the poor." A world that does not understand the things of God will say: *Cui bono?* The only answer is to be found in the asceticism taught by the Saints who regard the imitation of Christ as man's highest privilege and duty. He had not whereon to lay His head. He died upon a cross bereft of all, and His very tomb was due to the charity of favored Joseph of Arimathea. Love's greatest tribute is imitation.

Were it not for this vow of Poverty made by the teaching Orders of the Church, it would be impossible to carry on the great work of the Parochial schools, where the salary paid the Sisters often barely supplies their very frugal needs.

A concrete example often elucidates a thing so much better than many words: One of the boarders presented Mother Mary Joseph with a black cashmere apron, already made, on the feast of her glorious Patron; the other Nuns were wearing calico, when not engaged in Choral duty. At first Mother Mary Joseph demurred at being different from the others, but she was prevailed upon to keep it. With great care and frequent darnings, it lasted her the rest of her life—twenty-five years! Who that knew

Mother Joseph will not say that in her dignified humility she would have been saluted as a peer by a princess? Yet she gloried in the livery of Christ—Holy Poverty.

Colonel Schwartz was pushing work on the house, and in March, '67, it was already under roof. The street cars to Oak Ridge Cemetery were in operation and the Ursulines were shareholders. In return, they had a free pass for two, until the line passed into other hands. How many of the dear "old girls" remember with amusement, how they were accustomed to go down town in pairs, with the large green pass securely hung around the neck of the more trustworthy. Dear, old days! I wonder if they have left a legacy to the present generation equal in value to the refined simplicity of long ago! I think they have. I am no *laudator temporis acti*, and I believe the Convent girl of today is just as sweet as those of yore; she is not so unconsciously simple; ergo. She must have inherited an equivalent.

The ten-acre lot was sold, at double its value, for cash and in gold.

The writer of these memoirs having entered the Novitiate in January, 1867, and not having yet received the holy habit, was utilized to go out and see

the new Convent. None of the Nuns had seen it yet. Good, patriarchal Mr. Martin Rafter, father of one of the Sisters, acted as their representative and made frequent reports to Mother Joseph. The postulant and the boarders walked out on the very sparsely populated Sixth street, but could not get in. What a splendid building it did look on the outside! and oh! the questions that were asked and the descriptions given at evening recreation! Sister Angela was afraid she would get lost in its pictured vastness. Mother Joseph was so pleased and happy as she unrolled the plans and showed location of each apartment! The building was to be heated by air and there were four rather cavernous receptacles in the basement ready to receive the furnaces. Some visitors going through, were very much shocked that, in our enlightened times, the citizens of Springfield would permit poor, benighted Nuns to be placed in dark cells, as was practiced in the Middle Ages. They had *seen* the cells, and seeing is believing. So much for their logic and their knowledge of the Middle Ages which gave us our marvels of stained glass windows and Gothic architecture!

A new set of friends and benefactors were arising and I now find Mr. Daniel O'Crowley frequently mentioned. From that day to this our first Valedic-

torian's noble, Christian husband has been a valued, devoted and most helpful friend and adviser.

One event which drew the eyes of the world on the little corner occupied by the city of Springfield, was the burial of the immortal Abraham Lincoln on May 4th, 1865. All the houses along the route of the funeral cortege were draped in mourning. Feeling was intense and some persons foolishly thought that the Ursulines, being from the south, even South Carolina, would not show sufficient sympathy in the nation's woe. General McCleernand therefore sent word to the Convent to have the house extra heavily draped. This was done. Little they knew, these ardent Abolitionists, how even Convent walls could not prevent the tears of anguish flowing from the Nuns' eyes at every battle lost or won during that awful War of Brothers. Politics and war were forbidden subjects of conversation. It was only to the silent watcher in the Tabernacle that the anguish of imagining a father or brother lying cold and dead on the silent battle-field, or languishing in some loathsome prison, was told. Nothing but prayer could help. Party issues were forgotten when the telegraph wire flashed or the daily paper told of one who would answer the roll call, never again. After the war Mother Charles's mother and her nieces found in the Convent the home and shelter

from which they had been driven by "battle's fierce alarms." Oh! those dark days! What a price was paid for the blessings we enjoy under that starry flag which stands for Liberty and *Union!* I anticipate, but the subject naturally suggests itself here. When Lincoln's statue, crowning his monument in Oak Ridge Cemetery was completed, a committee of gentlemen waited on Mother Joseph to tender her the honor of unveiling it, Oct. 15, 1874, in recognition of the valued services rendered the country, in its hour of trial, in the hospitals and on the battle-field, by the Sisterhoods of the Catholic Church. Poor Mother Joseph! She appreciated the offer, but she was dismayed beyond measure, for after her long, cloistered life, she could not bring herself to do anything so conspicuous. With thanks she declined, and told the gentlemen that other sisterhoods whose life work lay in the direction of public services of charity—in a word, some sister who had actually stood and served where shot and shell had made a wide swath of death and destruction, would be better suited. Such Sisters were found.

At last, the new house was ready for occupancy. In the vacation of '67 the Nuns and Sisters went each morning to do the scrubbing and general cleaning. Mrs. Giblin's house on the corner of Fifth and Miller streets was their shelter while

waiting for the car, for they could not become accustomed to standing on a street corner. School opened on the first Monday of September, 1867, in the "old house," but by the twenty-fourth, feast of our Lady of Mercy, when the last load of furniture, the last pupil of the Boarding School and the few young Nuns who had remained to do the teaching were gone, Mr. Edward Rafter locked the door, handing the key to Mother DeSales, who, with old Sister Agatha, and Mother Austin in an almost dying condition, were waiting in a closed carriage at the gate. This was the first time since she had entered at that gate, nearly ten years before, that Mother DeSales crossed it. They drove up Fifth street and many were the exclamations of wonder that the great improvement in the city drew from the lips of the carriage's occupants. One little incident comes forcibly to my mind, in connection with the last day. Reverend Father Hinssen was expected every moment in the afternoon, to come and remove the Blessed Sacrament to the German Church. Some decorations were on the altar, such as tapers and paper flowers. The two Novices were quite young and rather too practical, so when the last load of furniture was ready to start and the priest had not yet arrived, they thought it would be a good idea to pack the precious paper flowers in an empty box and place them on the

departing wagon. Mother Austin found out what was being done, and although extremely weak, tottered to the door and caught the two young Sisters, *flagrante delicto*. Of course the poor flowers were restored to the denuded altar, as the dear sick Mother said: "How could you deprive the loving Prisoner of the Tabernacle of the least bit of honor, it is in our power to offer Him? The riches of Heaven are His, but He is pleased with what we can give Him out of the 'Riches of our Poverty.' " That saintly soul knew Faber's works almost by heart, and when three months later, she lay on her death bed speechless, her eyes lit up with joy when some one said: "Sister Austin, you will meet Faber in Heaven." He had died the year before. The good, holy, humble Bishop Junker went to his eternal reward Oct. 2, 1867, just two months before our saintly Sister.

Sept. 25, 1867.—Reverend Father Hinssen said the first Mass in the new Convent and the Blessed Sacrament was reserved in the Tabernacle. From that day to this the Canonical hours have been recited daily, without an intermission.

We read in the Holy Bible that Abraham's prayer obtained from God that He would spare the five great and wicked cities of the plain, if ten just men could be found in them; they could not, and today the Dead Sea occupies the site of Sodom and

Gomorrah. Think then what a protection it is to any city and to any people, to have the voice of prayer ascending daily and almost constantly to Heaven in its behalf. One of the chief duties of Nuns is to pray for the world. Each altar upon which the Divine Victim is offered is a centre of Mercy. The saintly Dr. James O'Connor of the See of Omaha once said to the writer: "I regard every religious Community of my Diocese as a lightning rod nullifying the anger of a God outraged by the sins of men."

CHAPTER IX.

BUILDING UP THE SPIRITUAL EDIFICE.

The first event of 1868 that arrests our attention is the burning of the old Convent, January 25th. Unfortunately the building was not insured. A good, old Irish couple had been left in charge and by some accident the place caught fire. News of the calamity was brought to Mother Joseph early in the following forenoon and her characteristic comment was: "May the holy will of God be done, and thanks to Him, we have another roof."

This year was very prosperous and gratifying in the number of day pupils who continued to attend the Academy; it was a very busy year also, for much had to be done, to put things in comfortable condition; friends continued to be exceedingly kind. As the distance from the city, although bridged by the street car service, was considerable, spiritual aids were somewhat lacking and indeed it was only the great zeal and charity of the priests of the old Immaculate Conception that rendered the situation tolerable. However, it seems to me, that just in proportion to the lack of the most vital and essential re-

ligious services did Mother Joseph try to supply by renewed fervor for such privations. The following words were frequently on her lips: "Remember, Sisters, you are Nuns first and teachers next, and just in proportion as you keep alive in your own hearts love of God and zeal for His glory, will you be able to do good to the young souls entrusted to your care." Mother Joseph was by temperament a disciplinarian; of all things, she required straightforwardness and earnestness in those over whom she had charge, whether Nuns or pupils. Fidelity to duty was the test she applied to all professions of piety. She cared little for fair words, deeds were imperatively demanded. She had the highest esteem for the Ursuline Nuns of Black Rock, Cork, by whom she had been tutored, and whenever she wished to express to a Novice that her interior fervor did not manifest itself in a very praiseworthy exterior manner, she could find nothing more severe and more effective to say than: "What would a Cork Nun think of such conduct!" Mother Joseph's governing powers were very apparent in her dealings with the pupils; her simple presence among them created and maintained order. I do not think any one could imagine Mother Joseph raising her voice, or speaking in an unkind or rude manner to any one. She belonged most decidedly to the old

school of gentle courtesy. All old timers in Springfield must remember Ann Gleason, servant in Abraham Lincoln's household, and Jimmy O'Donnell, that *preux chevalier*, with the soul of a Brian Boru beneath his poor habiliments; to all the world they were "Crazy Ann" and "the Governor" or "Jimmy;" to Mother Joseph they were always "Miss Gleason and Mr. O'Donnell." Possibly this courtesy, which was but the flower of her charity, and the florescence also of that spirit of faith which sees in the individual the image of God, was the cause of the return of deference she elicited from others. I have read many works on Pedagogy, giving directions and hints as to the best methods of preserving order in the class; I have never known anything superior to Mother Joseph's living example. Although I know it is a cardinal point when dealing with others, to bide one's time for correcting faults, in Mother Joseph's case this did not seem necessary. She let nothing pass and such was her ascendancy that persons seemed to consider whatever she said was law and gospel, not to be questioned, much less criticised. While of very serious disposition herself, she loved to see those around her cheerful and happy. "God's service," she would say, "is one of love, one of willing obedience, why therefore should we be sad?" She liked the American character

greatly because of a certain fearlessness which made one straightforward, although the children often amused her by trying to avoid blaming themselves, when acknowledging that they had done wrong. "I think," she said one day, "that the passive form of the verb was made especially for the American child, since one can therewith express the action without naming the agent, actor or doer. If a child breaks a glass or tears her frock, she will acknowledge it, saying: "Mother, the glass was broken," or "My frock was torn," but never is the inculpating form of "I broke or I tore" used. Anything like cant she held in special abomination, and when she spoke of God or spiritual things, it was as one chary of revealing secrets or sentiments too high and too holy for ordinary conversation. I am well aware that "out of the abundance of the heart the mouth speaketh," and I do not mean to imply that she avoided spiritual subjects or phraseology, for this would be untrue. She had the beautiful Irish custom of adding, "God rest his or her soul!" if she ever spoke of the dead. "Glory be to God," or "Thanks be to God," would spontaneously come to her lips whenever she was surprised, shocked, saddened or pleased; but that exuberance of pious expression which is so often found among some persons, without apparently any corresponding re-

ligious feeling, at least as expressed in deeds, was very distasteful to her. I remember hearing her say once: "Do you realize that you are expressing sentiments that would do honor to a seraph, and yet your conduct in this matter, would shame an ordinary Christian?"

I do not know why it has always seemed to me that Mother Joseph belonged more to the type of Saints of the Old Law than of the New—a Judith—the strong woman of the Bible, loyal to her God as to her Creator and her King. A woman of action, of deeds, who counted no difficulties when duty called. She would have died for a cause, but she would not have said much about it. She never sanctioned encouraging the pupils to act from a spirit of honor. She would say: "Honor is a natural, pagan virtue; sanctify honor by making it obedience to God's will as manifested in those who have a right to dictate what our conduct shall be; by acting thus we glorify God and gain merit. It is such a loss of time to do things except for God, who deserves all our homage, not only because He loves us so much, but because it is from Him we hold all we possess." Children were not to be reasoned with, but taught to obey because God has given a Fourth Commandment: "Honor thy father and thy mother."

Sometimes one got glimpses of a deep and tender spirituality. Mother Joseph had almost to be surprised into talking of herself. One day some of the Nuns were speaking about which of the fourteen Stations of the Cross inspired most piety. When Mother Joseph was asked she answered instantly: "I always love the Fourth; it is so pitiful; at the Sixth I ask for the grace of having God always in my mind, and I am so relieved at the Thirteenth, because the gentle, patient, loving Mother must have felt a sad, but real consolation to know her Divine Son's suffering was over forever." Here let me add that for the last thirty-five years of her life, she never failed to make daily the Way of the Cross as a work of supererogation.

The school attendance for '68 and '69 was particularly good, many young ladies coming from the South; so that for the next ten years the list of boarders represents pupils from Louisiana, Alabama, Georgia, South Carolina and Kentucky. As far as it was prudent to do so, the Nuns gave reduced rates to their friends in the South whom the war had stripped of their possessions. Being people of the class that place education above most natural benefits, these Southern patrons denied themselves in every way to procure its blessings for their children. Sometimes they could not pay in cash, and it is thus

that the Convent came into possession of its magnificent harp, as also of its plate, china and glass. Mother Joseph was an expert harpist.

On March nineteenth, eighteen sixty-nine, Miss Enright was received to Profession under the name of Sister Mary Augustine. Hers was the first ceremony of the kind performed in the new Convent.

Mother Joseph felt that her Community rested on a good financial basis and while she had never allowed the importance of the material to dwarf its spiritual interests, her comparative freedom from business worries left her greater liberty to bend her energies to increasing its numbers and forming her Novices to more monastic customs than had been possible, in the narrow quarters of the "old house." She knew Canada to be the nursery of religious vocations, so she determined to go there for subjects. Bishop Junker was dead and his successor had not been named, so she asked the Ecclesiastical superior appointed by Bishop Junker, and who was Pastor of the German Church, to get her the canonical permissions required. He did so, obtaining the duly signed letter of recommendation from the Most Reverend Archbishop Kenrick, Metropolitan of St. Louis.

Several Novices accompanied the Nuns back from Canada, but as their views, customs and ideas

were foreign to the spirit of America, only one persevered—Sister M. Guyart, who was a graduate of the famous Ursuline Monastery of Quebec.

The best result of this trip was the acquaintance then begun with the Religious of this great monastery, founded by the Venerable Mother Mary of the Incarnation, called in history the Theresa of New France. This friendship was destined to be of incalculable service to the Springfield house in later days.

Mother Joseph still, however, felt great anxiety about the “debt” on the building. The younger portion of the Community who had heard of the money paid for the Bank street house in Cincinnati, for which they thought no adequate equivalent had ever been received, asked why it should be deemed necessary to repay the loan made from Rev. Father Edward Purcell. In well organized religious communities the young Nuns are generally very silent partners. However, Mother Joseph’s practical good sense was struck by the justice of the observations made; Mother Charles accordingly asked him to give the matter some consideration; this he did, but without acknowledging any *obligation*, as he had acted in the matter as was covenanted at the beginning. This was strictly true. So he *presented* Mother Joseph with the amount still due as a mark

of his appreciation for the great work she had done for God and His Church. Was not the finger of God in this most timely proceeding?

Poor, misunderstood Father Edward Purcell! A tear falls upon the page that records the tragedy which broke his noble heart. He died Jan. 20th, 1881. Awaiting the glorious resurrection, he rests in the grave beside his mother, in the cemetery of the Ursulines of Brown County.

The only legacies ever left to the Springfield Ursulines came from a good old Irish Catholic—Mr. J. Locke—whom they had never seen but who, appreciating what a boon Christian education is, left \$1,200 to the Ursulines because they are religious teachers, and \$500 from Mr. Brady. May they rest in peace!

CHAPTER X.

PAROCHIAL SCHOOLS.

Rt. Rev. Bishop P. J. Baltes, D. D., was consecrated Jan. 23d, 1870. With his administration began a new era for the Ursuline Convent. During the earlier period, from the organization of the Diocese in 1857 up to the present, there had been so much to do in providing for its most essential needs that the subject of Catholic education had occupied a subordinate position; but the West was awaking to the imperative need of educating the rising generation in Catholic doctrine and practice, if the Faith were to be preserved; this was pre-eminently the work of the Parochial School. Private Academies were good in their way, but they could not reach out to the masses. The new Bishop was in position to insist on the erection, support and patronage of Catholic Schools; he did so, and very radically. There were but few religious orders in the Diocese. When Father Mangan of Mattoon determined to procure Nuns for his parish, his fellow priests told him it would be useless to apply to Springfield, as those Nuns were fitted for teaching the higher classes



REV. T. COWLEY,
First Resident Chaplain of the Convent.

only. He knew better, he knew the Irish Ursulines and he knew that, like the Soggarth Aroon, the faith of their fellow countrymen was too dear to their hearts for them not to strain every nerve for its preservation.

No Nun of the Convent today can imagine the strange sensation it was to those who had so long been accustomed to the seclusion of the Cloister, to have it relaxed, so as to permit them to fulfill successfully their new duties—Ursulines teaching boys! I suppose such a thing had not occurred in the tri-secular period of the Order's existence. Mattoon was the first Mission. Mother DeSales, the Superior, was accompanied by four Sisters. Here I again quote the New World. In speaking of the saintly Father Mangan the following occurs: "After trying lay teachers for a time, he secured the services of the Ursulines of Springfield to teach in the Parochial schools. They achieved phenomenal success, being patronized by all classes." They taught in Mattoon for eight years, and upon several occasions have been requested to resume their work there. These Parochial schools were accepted in Jerseyville and Petersburg also. The arrangement was to remain for ten months, then return to the Mother House for the Retreat and vacation. The Sisters were liable to be changed each year. While on the Mission they

took charge of the Sanctuary in the Parish Church, helped to prepare the children for the Sacraments, especially First Communion, accompanied them to the Church and watched over them during Divine Services; all this outside of the regular teaching of at least six hours per diem. Sunday was generally, as it still is, the busiest and most fatiguing day in the week. The education given in the Parochial School proper is that of the Grammar Grade called the Eighth. At present, magnificently equipped schools are in operation in the Diocese, where even branches of the High School are taught. In the early seventies Mattoon enjoyed these advantages, although the buildings were poor. The acceptance of these schools at the time was a grave mistake, as Mother Joseph saw later. She had given up that in Springfield itself, where it would have been most natural to continue a work already begun. Again some of the younger American Nuns saw the mistake and proposed using the "old house" before it was burned, but neither their pleadings nor their suggestions prevailed. They were Nuns, their first duty was obedience—

"Theirs not to make reply,
Theirs not to reason why."

Out of the Mattoon schools came many vocations. Two of the boys of those days are now Priests, and

quite a dozen of the girls are Religious in various Orders. In 1881 the Springfield Ursulines gave up the work except in their own city where they continue to teach at St. Joseph's Parochial School, which has proved a nursery of ecclesiastical and religious vocations.

When the missions were first undertaken the Academy was in a most flourishing condition; there was a well patronized Day School, a fine Boarding School, for the times, a large music class and a most promising special French class, among the pupils of which was Abraham Lincoln's niece.

In 1871, or thereabouts, a community of Franciscans of Munster, Westphalia, fearing expatriation under the unscrupulous sway of Bismarck, applied for admission into the Diocese of Alton, that they might have a home in case the threatened blow should fall! Their work was Hospitals; they were most joyfully welcomed in Springfield, and while waiting for the purchase and remodeling of a house they were the guests of the Ursulines, where they rendered many services in sewing and mending; they also studied very diligently the English language and made marvellous progress. There were six under the superiority of Mother Ulrica. There are now eighty-nine sisters in the Springfield Motherhouse, which has seventeen dependent houses in

America. Among their members they number some Ursuline pupils. Up to this day they hold, in all-too-grateful remembrance, the services God was pleased to do us the favor of being in position to render them.

At last a private chaplain is secured! Rev. Father Cowley, "who never made an enemy and never lost a friend." He was too delicate to do parochial duty and as the Bishop knew he would be well cared for by the Nuns, he was appointed to the Chaplaincy. Ever since, the great blessing of daily Mass, with many other spiritual favors, has been ours. A pretty and convenient cottage was bought on Sixth and Eastman for Father Cowley's accommodation. There he passed in peace and comfort the last six years of his short life. Owing to his very amiable disposition his cottage was the rendez-vous of all the priests who came to the city; they were always welcome to the Convent then as they are now. Father Cowley was most zealous in the discharge of his duty, especially in his Catechetical instructions to the pupils. On the Feast of the Epiphany, 1881, as he was coming to dinner with a poor Missionary from Lapland, he was suddenly seized with a violent pulmonary hemorrhage. The priests of the city were notified, the last sacraments were administered, even before

he could be placed on his bed. He lingered, however, for a week and expired in the apartment then called the Library, Jan. 13th. His remains were interred in the centre of the Nuns' Cemetery and the priests of the Diocese placed a handsome head-stone over him. Seventy priests, headed by Very Rev. Father Janssen, V. G., assisted at his funeral. Although the body had been kept several days, owing to snow blockades on the route, his mother arrived too late from Wisconsin to assist at the funeral. With true Celtic faith, however, she felt fully consoled for her great disappointment when she heard on all sides the testimony rendered to the sanctity and priestly life of her "curly-headed little lad who had been a saint from the cradle."

With his death, Mother Joseph seemed to lose her touch with the younger generation. All the old Nuns, the companions of her earlier days, were gone; particularly did she miss Mother Charles. New ideas, especially in educational methods, were in the air. Novices had come from different parts of the country, many of them eminently qualified to urge on the work, as to methods and branches of study, but Mother Joseph was of the old school and all authority was in her hands. With a sweet humility she often expressed the fear that perhaps she had not given attention enough to the religious formation

of the rising generation of Nuns, while on the contrary, the waning fortunes of the Academy were due chiefly to her clinging so tenaciously to her oft-repeated apophthegm: "You are Nuns first and teachers next." This really was intended to mean that the Nuns were distinctly religious educators in its broadest sense; that the development and directing of the mental powers, while keeping the moral side in strict and loving conformity with God's requirements of His creatures, as expressed in His Commandments and by the voice of the Church, was the aim of all education. Surely she was right, but she failed in details. There was nothing incompatible in the new, if properly used, with this broad and sound view. Of course there was fadism, and that was avoided; but the school was daily losing in reputation as an "educational" centre, especially in the minds of those who incapable of judging for themselves, thought novelty was progress. The physical care of the children was of strict obligation. Cleanliness, fresh air (how Mother Joseph did love it!), exercise and good substantial food were never lacking; these were pretty good substitutes for the fads of today. A game of Prisoners' base played with the vim of those days, although it entailed torn clothes, quickly worn-out shoes and such minor evils made the blood course with health-

ful rapidity through young veins and brought every muscle of the body into play. A constant teaching of Mother Joseph was that an Ursuline should love her pupils sincerely and wisely, but always as a mother, never as a companion. "Familiarity breeds contempt" served frequently as a text for the Sunday instructions she was wont to give her novices. "You must not only win the children's good will in the present, you must compel their respect in the future, when, with mature judgment, they will look back and find that the love of their young hearts was given to persons worthy of it." It was little short of a crime for the Sisters to encourage sentimentality, softness or effeminacy in those committed to their charge. She certainly in this respect practiced what she taught, and today her memory is held in veneration by hundreds of old pupils who find in her remembrance incentives to higher things. Mother Joseph was very punctilious in matters of good breeding, table manners, passing salutations, offers of service to elders. Woe to the girl who would put her arms on the table while eating! Who would sit in an unrestrained manner without pulling her dress modestly down over the knees! She used to say, that if the Blessed Virgin could blush in Heaven, it would be to see one of her daughters on earth lacking in that sweet virtue, of

which she is the model and the queen. A certain deference of manner was the constant object of her instructions—it had its root in unselfishness, in self-denial, in respect for elders. If a Sister complained that the pupils were difficult to govern, unpunctual, careless, she would be very apt to hear: “Govern yourself, my dear, and you will govern others,” or “Be the children’s model in the virtues you strive to inculcate; you are responsible for their souls.” No pupil would have failed in standing aside in hall or on staircase to let a Religious pass, nor allowed her to carry an article without offering assistance, nor to open or close a door she standing by, or would she sit in a more comfortable chair than the presiding mistress. It is only the other day one of the Alumnae of many years ago said to me: “Do you remember how we had to carry a piece of board or a shingle around to sit on, when we went to distant parts of the grounds where there were no benches, lest we should take cold by sitting on the bare ground?” I did remember, as also the head boards that had to be worn at certain times, to insure upright carriage of the body. Recreations were very gay, but the Nuns’ vigilance never relaxed. Those recreations were a school of correct expression, of courteous and Christian forbearance. Woe to the girl who said: “I should have went;” or “she seen”

or "he done it." Some of the best stories in prose or verse of the English language were told to the girls, or by them, to their companions at recreation. It goes without saying, slang was tabooed, but oh! think of Romeo and Juliet told, *with the love left out*, by a young Mistress on week, to her charges!

The wisdom of the teachings of the members of Religious Orders is not always a thing of personal equipment; it is a tradition, the comprehensive form of all that is handed down through the centuries, a crystallization of a thousand experiences. I hope I will be pardoned if again I use a concrete method of illustrating what I say.

I am sure I will be sustained by all who have experience in the direction, that a young girl engaged to be married is an unmitigated pest in the classroom. She has passed the portals of childhood, her experiences are essentially interesting to every young girl; but oh! how antagonistic to the calm, peaceful atmosphere of student life. It is not in the nature of things that when the strongest emotions of which the heart is capable, are clamoring for the outlet, at least of expression to some sympathetic listener, they should have to be kept pent up; it is more than human nature can endure. Then think of a lot of youngsters whose curiosity and interest are stimulated by the novelty of the thing and judge

how hard it is for the poor teacher to keep them down to uncongenial tasks. Well, such was the condition of things when a young Nun went to Mother Joseph, saying: "Oh, Mother, I don't know what to do with Miss so and so; I wish you'd send her away. She just upsets the children, and when I am doing my best, she passes down a sample of her wedding trousseau to some one in the class, and the girls just laugh at my evident annoyance." Mother Joseph couldn't help smiling as she replied: "Why, dear child, should I send her away! Because you have been privileged to choose the Immaculate Lamb for your everlasting inheritance is no reason why every one else should; it is no harm to be engaged to be married, surely." "Oh, but Mother, she is so frivolous and such a detriment to the other girls! This morning I was giving a lesson in Geology, and because one of the formations had her young gentleman's name, all the girls giggled, and I could do nothing." Of course Mother Joseph smiled, but, seeing the evident distress of the young Nun, she said: "Now, I think this is a splendid opportunity for you to do good to Miss ----. Call her privately and give her a little talk on the sacredness and seriousness of the great Sacrament of Matrimony. You will often be called on, later in life, to console and counsel, for no one, except a confessor, knows

more of the woes of life than a Nun, to whom old pupils often come for comfort in their darkest hour."

Well, the poor little Nun, only four years older than her pupil, sought for such information on the subject as could be got in a Convent Library. Armed with this, she called the young lady and beginning with Adam and Eve in the garden of Paradise and ending with the wedding of Cana in Galilee, she really made such an impression of the sacredness, seriousness, dignity and responsibility of the married woman that the young lady was moved to tears and said, "Why, getting married *that way*, seems almost as holy as being a Nun! I never thought of it in that light. I'm going to be just as good as I can be, but may I not talk to the grown girls about my trousseau?" This concession was made to human weakness and the half hour of collation was set apart for the confidences.

The young lady graduated in June and immediately after, in her graduating gown, accompanied by two of her companions as bridesmaids, drove down with Reverend Father Brady to her aunt's house, where the nuptial ceremony was performed.

CHAPTER XI.

CHANGES.

Mother Joseph was no longer young, the onerous duties of superiority weighed heavily on her; times were changing, and what was demanded in the education of young girls in the past was no longer acceptable; therefore placing younger persons in positions of responsibility seemed the proper thing to do. She offered her resignation to Rt. Rev. Bishop Baltes. It was accepted and in the election that followed Mother Teresa Laux succeeded Mother Joseph. This rotation in office has been in full force ever since, the following Religious filling the place either in terms of three or of six years, except where death or resignation called for a substitute to fill out the term: **SUPERIORS:** Reverend Mothers Teresa, Ste. Croix, Ursula, Ignatius, Paul. The year after the first election a Foundation was made in Dakota under the saintly Bishop Martin Marty's auspices. Our acquaintance with this Bishop was made years before, when Mother Joseph was anxiously searching for a Chaplain. In reply to a request for a "good, old Monk who would be greatly appreciated



CHAPEL. GROTTOES.

and kindly treated,"' the Bishop wrote Mother Joseph:

"Dear Reverend Mother: Nothing would please me better than to accept the position for myself, for I am getting to be an "old Monk," although, I fear, not a very good one; but I cannot, although there is no one here who could be better spared. However, I shall keep an eye out, and if I can serve you, I will." At this time the Bishop was mitred Abbot of St. Meinrad's, Indiana.

A Polish priest of Detroit, wishing to form a congregation of women to devote themselves to educational work among their own people, asked the Springfield Ursulines to undertake the training of them. They in turn applied to the Ursulines of Quebec for some Nun of experience in such work, and Rev. Mother Ste. Croix Holmes, a relative of our own Oliver Wendell, a convert herself to our faith, a gifted authoress and artist, was sent, accompanied by a saintly professed Novice, Sister St. Dominique. The Polish Novitiate did not succeed, and the young women returned to Detroit, where the zealous clergyman undertook the formation of the new congregation himself.

It was extremely gratifying to Mother Joseph to hear from Mother Ste. Croix that many of the Customs of the Springfield Community were more in ac-

cordance with the original ones of the Paris Congregation, than were those of Quebec itself. This was easily accounted for. Mother Borgia McCarthy had been the Novice of the Mothers from Rue St. Jacques, Paris, who founded the House of Black Rock, Ireland. Mother Joseph, in turn, having received her education in Black Rock, and been formed to the religious life by Mother Borgia, had preserved, without admixture, the traditional customs; whereas the Quebec House having been founded from Tours and of that Congregation, had only grafted on to their rule that of Paris, to which they became aggregated some three hundred years ago. Mother Ste. Croix made a very kind and most acceptable superior. She was recalled during her first triennial, to her own house, just as the community was beginning preparations for Mother Joseph's Golden Jubilee of Profession in 1887.

The Quebec Nuns were most generous in their helpfulness and were not willing to accept any remuneration for services rendered, nor even traveling expenses to and from their distant home.

Their memory is held in highest respect, and they will be handed down to future generations as valued benefactors. Mother Ste. Croix is now past ninety years, but never forgets us, and her beautiful letters are ever read with appreciation and gratitude.

This Jubilee was made the occasion of many expressions of the high regard in which Mother Joseph was held by all her old friends and pupils of Springfield. She was exceedingly gratified, but with her distaste for anything like public praise, she begged that the panegyric usual upon such occasions would be omitted. Her wishes were respected. Seven of the oldest priests in the Diocese were in the Sanctuary for the Solemn High Mass. The Diocese was without a Bishop, Rt. Rev. P. J. Baltes having gone to his eternal reward the year before, and his successor not having yet been appointed.

The number seven had figured largely in Mother Joseph's life and it was noticeable that seven priests were at her funeral. A much larger number would have been present but for the day, October thirty-first, vigil of a feast of obligation, when they could not be absent from their parishes. Mother Joseph made her vows in '37, went to Cincinnati Diocese in '47, came to Springfield in '57, completed and moved into new Convent in '67, celebrated her Golden Jubilee in '87; there was even a longer list than this, but it is now forgotten.

Now peaceful, holy, happy days came to crown Mother Joseph's life of self-sacrifice. As long as she lived, she was a power in the house she had founded. She was surrounded by every comfort she

would accept. Think of that long life of fifty years of self-sacrificing devotion to a holy cause! Little ruses were resorted to in order to cheat her into less severity towards herself. It was only after it had been made manifest to her from the wording of the Constitutions that "Foundresses" were entitled to some relaxation of discipline, that she consented to place her hour of rising at five-thirty instead of five o'clock, as had been her life-long custom, and who had ever known Mother Joseph to be absent from a regular observance without some imperative call! She had transacted much business, met many people, but the sound of the meditation or office bell, was the signal for giving any one, except a superior, his or her congé.

Those who know the difficulty of the constant and monotonous routine of the religious life will understand what that punctuality and regularity meant. She would sometimes say laughingly: "My father was a military man, so self-discipline is an inheritance with me, and I deserve no praise; besides my first duty is good example."

Mother Joseph's mental activity, clear sightedness and business capacity never waned; her physical powers only, became less as she grew older. The gentler side of her character revealed itself. She showed great love, especially for little children. The

dignified bearing which had erected something of a barrier between herself and the members of her own Community even, mellowed into a gracious tenderness. Mother Joseph in her old age became more pleasing than she had ever been. Her musical talents seemed to suffer no diminution, she remained organist until her death, not because she desired it, but because really there was no one who would not have felt she deprived God of a more perfect praise by taking her place. She kept a class of music pupils until ten days before her death and was as punctual to time of giving and duration of lesson as if she had been a young nun. It is almost impossible to picture Mother Joseph unemployed. Much time in her declining years was spent in the Chapel; it was her place of rest. She spoke to God of sinners, of the needs of the poor, for whom she always had had a tender feeling; of the trials and needs of the Church; of the Holy Father; of the souls in Purgatory; of the old pupils—none of whom she forgot, and of the “needs of the House”—good Nuns, numerous pupils.” Those needs of the House she confided especially to her beloved and trusted St. Joseph. As long as she lived, on every available occasion, his statue was decorated with a grand marshal’s silken sash, worn across the shoulder and fastened with a fine jewel, the wedding

brooch, I believe, of the mother of one of the Nuns. On his head he wore a ducal crown which Mother Joseph herself had manufactured, at the very busiest period of her life. She delighted in making antependiums for poor altars. These, though of poor material, were really most artistic, a border of raised golden grapes and wheat on a white background and a monogram in the centre.

Emerson, I believe it is, that says: “We often find in the living subject qualities which theoretically are incompatible.” Is not this verified in Mother Joseph? Almost masculine self-reliance, coupled with childlike simplicity. The laws of Nature typify those of the moral world and perhaps the *vis vitæ* of organic bodies is the symbol of this apparent contradiction.

Mother Joseph had all her life had a particular dread of death, a certain physical shrinking which all her Faith, and it was of the Celtic brand, could not overcome. Death was indeed the punishment an omniscient God had imposed on sin; she could not look upon it as a short dark passage to never-ending joys. Sometimes she used to say: “I shall simply die of fright when I come to the point, but you must tell me, for I would not wish to avoid a knowledge that would benefit my sinful soul.”

What happy years were those three last of Mother Joseph's life! Owing to her malady, she had almost completely lost all appetite or power of assimilating any sustenance, but even then she did not realize the hour was about to strike that would finish her earthly career. At last about the feast of St. Ursula, the Patroness of the Order, extreme weakness compelled her to take to her bed. Dr. Walter Ryan, in whose skill she trusted greatly, and who had been a valued friend, rendering his eminent services free of charge, was summoned. Judging from the gravity of his looks that there was danger, she said: "Tell me, Doctor, am I going to die?" Her lips trembled and his kind heart prompted him to evade an answer, but she was insistent, so he said: "Yes, Mother, you probably have but another week to live." She closed her eyes and her lips uttered that "Fiat" which makes of awful necessity, heroic sacrifice—the humble acceptance by the weak creature of the decree of a just God, Who strikes in loving mercy. With the acceptance, all terror passed away. She thought only of "making hay while the sun shone," gaining merits and Indulgences by almost constant prayer. Every spiritual assistance was given her, by her own Nuns, the Confessor and the Convent Chaplain. She seemed to suffer little or no

pain, and on the twenty-seventh she fell asleep and so slept until she passed away, without waking, October twenty-ninth, 1890. So gently did the end come, that the Rosary she held in her hands was not disturbed, and it was only by the cessation of her breathing that those kneeling around her for many hours in relays, watching for any moment of consciousness, knew that at last her angelic soul had passed to the Judgment seat of the Spouse she had so deeply loved and so loyally served during a stainless life of seventy-five years. Even applying the microscope of criticism to all the actions of her life, it will be found that her faults were those into which the Holy Ghost tells us, even the "Just Man falls seven times a day." To many who knew her intimately and long, she appeared never to have lost her baptismal innocence.

CHAPTER XII.

CO-FOUNDRESSES WITH MOTHER JOSEPH.

Mother Joseph was dead! Those accustomed to depend for a long time on the same person can understand the utter desolation that filled the hearts of those who had loved and relied on her as on a mother; but she had trained her daughters too well in that resignation to God's holy will which she herself had so faithfully practiced, for them to mourn as those who have no hope.

Before closing this period of the history of the Convent, a little word about the co-foundresses may not be amiss.

Mother De Sales! who that knew her did not love her! As she rises before me I think what a theme her wonderful personality would be for a Chaucer—a teller of interesting tales,—but here only a few lines can be spared. As I remember her, and I do, so vividly, it appears to me that her distinctive characteristics were: 1. Zeal for God's glory. 2. Extraordinary charity in word and thought. 3. Musical talent of very high order.

When the Nuns first came to Springfield it was

her delight to gather around her on Sundays, young women who compelled to earn a livelihood, had no free time except on Sunday. What wonderful instructions she gave them on their duties to their employers; there was perhaps sometimes a slight tinge of the spirit of caste, but who could blame Mother De Sales, that she could not fully enter into what is sometimes considered distinctively American —a democracy that carries equality to the verge of Socialism. She had been born and raised in Ireland, where social status is as fixed as the laws of Draco. What processions in honor of the Immaculate Mother of God they made in the enclosure of the grounds on Sixth and Mason! What Litanies they sang! What prayers they recited!

We were once speaking of Mother DeSales after her death, and some one said: "Did you, Sister, ever hear her utter an unkind word of any one, or do an unkind act?" After a slight pause, given to retrospective thought, the reply was: "I declare I never did, but I never thought of it. I wonder if any one else ever did! I'm going to investigate. The community was duly canvassed, and wonderful to relate, no one could recall one single instance of lack of kindness; the only thing approaching such, was that once she had said that a very sleepy looking pupil reminded her of an owl. This incident is true

and just stop and think what it means! What St. James says of him, who does not sin by the tongue!

Dear Mother De Sales! She was what would be considered more ornamental than useful, if we do not take into account those immaterial forces which defy analysis, but which influence and educate through the subtle power of conduct that is inspired by love of God. Surely her kindness was not a merely natural virtue, for she was too keenly alive to beauty and perfection not to detect its absence, but she was too deeply impressed with her obligation of loving her neighbor as herself, to hurt or pain any living creature.

It was a liberal education to live with Mother De Sales. She had been in the world, and of the world, when Europe was in the dawn of the Victorian age. She had known personally many of its celebrities. With her father and sister she had, in Dublin Castle, heard Moore sing his immortal Melodies to the accompaniment of Sir John Stevenson; had been of those who went round asking: "Have you read Byron's new poem—the—————?" a gasp, a cough, for no one knew how to pronounce GIAOUR; had watched eagerly for each new volume of Lingard's England, as it issued from the press.

But her musical capacity was phenomenal. When

Technique was almost an unknown art, she was among the few who executed with precision and brilliancy the arabesques of Thalberg, whom she called a "wicked fellow" for setting humanity such a task. Even the difficulties of Liszt found her mistress still of the piano through her brilliancy, precision of touch and marvellous velocity of execution. The dramatic fervor and grace of Chopin found in her a competent interpreter; she had been the pupil of Herz.

To any pupil desirous of learning style and interpretation she was a boon, but the music of her day in America was not that of the present, and she was often "pinned down" to woful mediocrity.

In those early days the objective point of the St. Patrick's parades was the Convent, where the sons of Erin always found a *Caed Millia Failtha*, the harp all decorated in green standing on the front porch, the vibrant tones of St. Patrick's Day, played, as it can and ought to be played, floating through the open windows. Mother De Sales would always leave to Mother Joseph the honor and pleasure of bringing out all the pathos of the history of the Celtic race and country as expressed in its Melodies, which pass with such sudden and unexpected rapidity from the gloom of despondency to the very exuberance of joy.

Erin the tear and the smile in thine eyes
Blend like the rainbow that hangs in thy skies.

Mother De Sales had left the world and dedicated herself to God at a somewhat mature age. When thirty-two she made the sacrifice of home and family and country to obtain, as she often said, the release of her father's soul from Purgatory, where she hoped God in His mercy had admitted him, for while an honorable gentleman, he had not been a practical Catholic and died with little time for preparation, from a fall from his horse when out hunting; he received the last Sacraments, but she never felt sure that he was conscious at the time. Mother De Sales died at the age of 68 in 1876, R. I. P.

Mother Charles! How the girls of long ago did dread incurring her displeasure. *What* a contrast to Mother De Sales! When *she* entered a class room, pandemonium reigned, but when Mother Charles was sighted a mile off, the girls became angels of decorum; why, I never could fathom, for she was a sweet, southern lady. It must have been the "Black Book" which she read publicly, once a month, and every backsliding was duly announced with name attached, unless it were too bad, and then "a certain young lady," whose name was not mentioned, but whom everybody knew, was substituted; if the offence were still graver, a suffocating mantle of

silence reduced the offender to despair. Mother Charles saw and knew everything or guessed it, or even dreamed it. She was omniscient, she was ubiquitous. Espionage formed no part of her method of governing, however. People didn't talk about telepathy in those days, or such her powers would have been dubbed. And, oh! of all things, she was Mother Joseph's right hand; how loyally, how efficiently she served her, effacing herself absolutely. She never was strong, but her energy was indomitable and her resourcefulness inexhaustible. She had been Mother Joseph's pupil in Charleston, her novice in Bank Street, her companion to Ireland and her second self in Springfield until the end. She died at the age of 52, in 1880, R. I. P.

Sister Agatha! She died three years ago at the advanced age of 91, R. I. P. She had celebrated her Golden Jubilee three years before, upon which occasion a special blessing had been obtained for her from His Holiness, Pope Leo XIII. What a joy it was to her! For about 15 years she had had no responsibility and while somewhat childish, she remembered most distinctly the old pupils, for whom she prayed constantly.

What services she had rendered the community in its days of poverty and unremitting labor! For twenty-five years she was the cook, and Mother

Joseph relied on her implicitly. Woe to any one in the house who did not reverence Sr. Agatha.

It was a beautiful, pathetic sight to behold that good old sister, though crippled and deformed, dragging herself daily from Station to Station in her contemplation of Christ's Agony and praying for mercy for a world that was forgetting its God. A dismantled wreck on the shores of time, waiting, waiting, to be towed into the safe harbor of Eternity; she used really to complain lovingly to God, that He took so many young Nuns and forgot her! but she always added with Christian humility: Well, well, I'm not fit company for the angels yet.

Sister Veronica! She came of a remarkably holy, old, Irish family of Cork. After her mother's death, her father became a Capuchin; her brother was Father J. O'Keefe of the Cleveland Diocese, and her sister was a religious in the Order founded by Mother Seton. She loved the little ones and the "Quality," as she called the older boarders, equally well. She had old-time ways, a strong fervent spirit of faith, and was a true daughter of Erin. She died while on the Mattoon Mission, but was brought "Home" for interment, Sept. 14, 1872.

Sr. Martha! She died on the same day (April 10th, 1896) as the saintly Bishop, Stephen F. Ryan of Buffalo, who gave her the Veil.

How well all the old pupils remember her and how they loved her! Just one instance of the broad-mindedness that comes from charity, will describe her, as the stroke of the artist makes the canvas live.

She was a German and never spoke English altogether easily, mistaking the import of many a word. She was exceedingly kind to the "Tramps," and when on the mission in Mattoon and having charge of laying in the provisions, she always made a certain allowance for the "Tramps." In her allotment, however, she added sugar for one set, and when asked why she did so, she answered with a simplicity that would have done credit to some of the followers of St. Francis of Assisi: "Oh, yes, the sugar is for the Irish Tramps; they are good, soft-hearted, poor people; but the Germans! oh! no, they are tough, I give them no sugar; meat and bread are good enough for them."

I must not let my pen run away with me. What a joy all those dear, old Sisters, so simple, and so holy, were to me, in my young days! What a memory they are now, and how their intercession for the community they loved must avail before that sweet, heavenly Spouse who is no accepter of persons, but loves with a love of predilection the little ones of earth. Peace be to them! their memory is a benediction!

Thinking over those old days I recall so many incidents full of interest and containing so many lessons! A new series of friends arose every ten years or so, while others yielded a golden harvest to that Reaper whose name is Death. I can but mention a few: the kindly, holy priests who helped us on the heavenward path. Father Kane of St. Joseph's, still living. After Father Cowley's death and before the Bishop could replace him, Sunday after Sunday, Father Kane would bring his whole congregation over, that the Nuns might not be deprived of Mass, and to make up for the discomfort entailed to people paying pew rent for proper seating, he would tell them what a privilege it was to put foot inside of the sacred enclosure of a Convent, and would appeal to them to acknowledge that such a wonderful boon could never have been theirs in the land of Saints and of Scholars. Father Levy, the saintly Pastor of the German Church, and Confessor at the Convent. Father Brady served and guided the house to the best of his ability. Father Weis, Father Pennartz, Father Hinssen, Father Clifford, Father Mohr, Father Riesen, Father Clancy. I must not forget old Father Winterhalter, who made our first tabernacle, and last, though not least, V. Rev. Mgr. Hickey, our present Vicar General. Who

that knows him does not revere him? The Ursulines of North Fifth are no exception.

Then how kind our Chaplains were; how punctual and faithful in the discharge of duty. To all we owe a debt of gratitude.

I find on our list many new friends added to the old. Each day after Mass special prayers are offered by the Community for all benefactors, living and dead; among whom we rank the kind doctors who have served us free of charge from Dr. Lord to Dr. Ottis.

The good they have done, the help given, will go on when we and they lie mouldering in our graves, for their benefactions are for the foundation and success of an Institution bound by every law to promote God's honor and glory, through the diffusion of Christian Education.

We know that "those who instruct others unto justice shall shine as stars for all eternity," and surely those who make this dedication of self possible to the chosen few, by their co-operation, encouragement and generosity, must share in the reward.

Man's noblest calling is to co-operate in the salvation of souls, to follow that standard whereon is inscribed the motto:

Thy Kingdom Come!

EXTRACT FROM LINES WRITTEN AT THE GRAVE OF
SR. AUSTIN, OVER WHICH A BRIGHT STAR WAS SHINING:

I thought of solemn words that once were said,
Sweet Jesus! by those sacred lips of thine,
“Whoe'er to Justice these little ones shall lead”
“Like stars for all eternity shall shine.”

* * * * *

Sleep on, sleep on, thou heavenly dreamer,
My tears shall ne'er again bedew this sod.
I'll hope, that as they spirit, than crystal purer,
I too may shine beneath the throne of God.

CHAPTER XIII.

UPWARD AND ONWARD.

The frequent deaths recorded and the lack of vocations reduced the Convent to dire straits. St. Joseph's Parochial School was taught by seculars; because there were no Nuns to take it.

The Rt. Rev. Bishop James Ryan was consecrated in 1888. From that blessed day to this, the Ursulines have had a true and valued friend.

Mother Ignatius succeeded Mother Ursula in the office of Superior. The first act of her administration was to try and procure help from some house of the Order. The Bishop was appealed to, and he gave all necessary permissions, making but one condition—the assistance should come from a Community in the United States; foreign countries do not generally understand our spirit or customs and, consequently, are not acceptable in our schools. Two of the Nuns visited some of the Houses of the Congregation of Paris, but Nuns are hard to get, there are too few everywhere for the needs of the times. Ursuline Communities are not generally very numerous, owing to their



RT. REV. J. RYAN, D. D.,
Bishop of Alton.

special organization of independent houses, and to that spirit of seclusion rather than of real cloister which distinguishes them, and which is considered too austere.

Finally they turned their steps to their old-time friends in Brown County, the reputation of whom as teachers was then, as always, very great.

At last arrangements were entered into and conditions laid down, in virtue of which Springfield became affiliated to Brown County. Several most edifying and capable Sisters were sent to Springfield, viz: Mothers Agnes, Gabriel, Sebastian, De Pazzi and Evangelista. Mother Ignatius had died two months after her election to the superiority of the house, she was replaced by Mother Paul. When Brown County took over the Community, Mother Ursula Dodds of Brown County appointed Mother Paul in her place—*a locum tenens*—to continue in charge of the Community of Springfield.

By this arrangement Father Ryan's School at St. Joseph's Church was kept and it was through the kindness of the Brown County Nuns that this was accomplished.

The arrangement entered into between Brown County and Springfield was to have a trial of three years.

Things were moving on slowly but in a quite satisfactory manner and the Brown County Nuns gave themselves heart and soul to the work. Among Nuns, especially of the same Order, the "Mine" and "Thine" do not figure largely.

Meanwhile, through the intercession, no doubt, of the Community members in Heaven, God smiled on the Springfield Ursulines, sending two very desirable young ladies as Novices; both had been pupils and were capable of rendering most valuable services. The term agreed upon between the Houses of Brown County and Springfield having expired, it was decided by Springfield to return to the original status of an independent establishment, as with the aid of the two young Nuns just professed and two others who had entered, the Parochial School could be carried on without outside assistance.

Never will the timely aid of the Brown County Nuns be forgotten nor the many kindnesses received from the venerable Mother Ursula Dodds especially. A very magnificent vestment, richly embroidered by her own deft hands in chenille on heavy white satin, recalls her memory on the chief solemnities of the year when it is worn in the celebration of the Holy Sacrifice of the Mass.

Visiting the Chicago Exposition, one of the

Nuns who had been among the foundresses of the Dakota House, being near her old and cherished home, paid it a hurried visit and was saddened indeed by the many vacant places she found in the Community. Death had been busy in its ranks.

The following year, 1894, the building of the beautiful chapel was begun. Meanwhile the Superior of the Ursuline Community in Dakota, founded from Springfield, using the privilege guaranteed in the Constitutions of the Paris Congregation, of returning to the house of Profession, with Rt. Reverend Bishop Shanley's permission and approval, resigned her charge and with three companions reached Springfield Jan. 1st, 1895. These four, added to the young professed spoken of above, soon told in school work. Little by little the Convent grew to its former educational status. More workers really meant better work as more time could be given to special Departments. The Commercial Course was added; the Art Studio placed in better quarters, resumed operations, and the trend has ever since been upwards and onwards in all that makes for improvement in the Schools, until today the old Convent stands equal to any in the land of similar scope, and wears the honors of a College, including the right to confer the B. A. Degree, with all privileges therein implied.

Here I digress and return to a very important and most wise arrangement made by our devoted Bishop. The congregation of St. Joseph was increasing, an Assistant was needed and it was decided to allow that Assistant to do duty as Convent Chaplain; thus the burden of extra salary was lessened for the Congregation by being shared by the Convent. The same services continued to be rendered and now comes a long list of clerical friends who claim our gratitude for, to every single one, it is due for services cheerfully rendered over and above what was obligatory.

Novices began to seek entrance, and best of all, they were our own pupils, half trained in the ways of Ursulines before beginning their religious life. The beautiful Chapel was dedicated in June 1895. Many of our best friends seemed to think it was imprudent to build on so large a scale. Today the enlarging of it is an imperative need. The wood carving done by the Sisters themselves is much admired by all who visit the chapel; the brass railing is the gift of old pupils and the colored glass windows bear record of the many kind friends who helped the Nuns to give the Lord and Master a somewhat fitting home. The living and the dead are recorded there. A marble tablet at the entrance of the Sacristy asks the alms of a pious remembrance for the soul of

Mother Mary Joseph. Mr. Thos. Armstrong, father of one of the Sisters, presented the High Altar.

The statue of the Sacred Heart over the High Altar, those of the adoring Angels, of Sts. Ursula and Angela, of Our Blessed Mother and St. Joseph, of St. Michael the Archangel, and of Blessed Margaret Mary are all donations from pious friends. So, also, are the fine Stations of the Cross, the chandeliers, candelabra and vases that ornament the dwelling place of Jesus in the Tabernacle. Could money be better spent? When the donors are busy in the affairs of life, forgetting perchance in its stress and strain the Giver of all goods things, He from the silent Tabernacle is looking upon their gifts and blessing them for the love that prompted them, for He loves us all and His "Delight is to be with the children of men." The chapel is a little heaven in its remoteness from the noise incident to the affairs of life, in the beauty of its architectural design, and in the soft religious light that streams through its colored windows. Nothing need be said of the delights and consolations which there flow into the soul from that "Beauty ever ancient and ever new," whom the great Augustine sorrowed so, for having loved too late.

Of course the Chapel is the centre of every religious house; it is its *raison d'être*, it is all that mat-

ters, for it is the abode of God Himself, Who is our first beginning and our last end. Thank God, it is seldom entirely vacant. At almost any hour, some silent watcher is there, for many of the old Nuns, incapacitated for work by years or illness, spend long and happy hours praying, praying always and for everyone, waiting to be called Home, but peacefully happy in accomplishing God's will whatever it may be.

One would think we had learned wisdom by past mistakes, but in following the counsel, "Be ye wise as serpents," one sometimes appears to be just the reverse, for the Folly of the Cross is after all the highest wisdom. Once before we had weakened the main house by taking on missions or allowing foundations to go forth.

One evening an unexpected telegraphic message was received announcing the arrival of some Ursulines of whom we had never heard. They were warmly welcomed and when they had detailed their sorrows and trials and asked for the aid of a few subjects, they were listened to and two Sisters were sent to Laredo for a few years. Really it was not prudent, but Charity prevailed. Strange to tell! that year, though minus two efficient teachers, the schools were most flourishing in point of numbers

and in satisfactory results of study. God had vouchsafed a visible reward for Charity.

Again, one of our chaplains having been appointed to a promising parish, begged for a small colony of Nuns. Circumstances were such that the request could scarcely be refused and the mission of Granite City was taken. A little later Rev. Father Bannon of East St. Louis came seeking Nuns. Mother Paul, who was Superior, asked for a delay to consult the Community and Rt. Rev. Bishop Janssen, in whose Diocese East St. Louis is, but Father Bannon pursued his object so strenuously that, at a great sacrifice, a colony of six were given him without further delay. So well are the boys of St. Joseph's parish in East St. Louis doing that the Jesuit Fathers will receive them into their St. Louis college without examination, if recommended by their Ursuline teachers as having passed the Eighth Grade. The Ursulines of Springfield at the present writing have about eight hundred children in their schools. They have lately risen to the rank of College and teach all the branches usually taught therein to pupils prepared to receive such teaching.

In the Spring of 1907 the Alumnae Association was organized. By a unanimous vote of the first members this was broadened to include all pupils whose stay at the Convent was of sufficiently long

duration to entitle them to be regarded as "Convent Girls" by the training given, the spirit imbibed and the loving memories left.

The Association has been a source of much pleasure, affording the members happy reunions and many opportunities of helping their Alma Mater, and thereby sharing in the noble and meritorious work of Christian education. The Nuns are always happy to greet the dear, old pupils, to share in their joys and sorrows, to sympathize, or congratulate, or console, as the case may need, ever keeping in mind that a prayerful interest is a duty they owe to all whom God has made them instrumental in influencing.

In the Fall of 1907 the Convent Magazine, entitled "St. Ursula's Quarterly," was started. After the first issue a printing press and all that belongs to an up-to-date printing office were installed and the Magazine is entirely a home product. What a source of pleasure and profit it has become! What an aid it is in acquiring the almost lost art, of good English composition. The pupils themselves do all the work of the Magazine. In 1908 the Sodality of the Blessed Virgin was affiliated to that of Rome, and the Portiuncula Indulgence was granted for seven years.

Who reading this record can deny that the Infinite Goodness of God is manifested in a wonderful manner in the history, vicissitudes and present encouraging outlook of the Old Ursuline Convent of Springfield.

Deo Gratias!

CHAPTER XIV.

UNIFICATION.

In 1900 a far-reaching movement was inaugurated in the great, old Ursuline Order founded by St. Angela of Brescia. So far as it affected the Springfield Convent it will be here recorded.

When the Roman Ursuline Convent in Via Vittoria, after two hundred years of existence, was on the verge of extinction from confiscations, death and lack of subjects, the Nuns appealed to the flourishing Community of Blois in France for help; this was granted, but it was a great burden and at one time the French Superioress thought of returning to her own Community and virtually, thereby, ending the Roman branch. When she went to consult one of the Cardinals he said: "O, Mother! do not allow the lamp of the Ursulines to be extinguished at Peter's Tomb." That decided her stay. Every religious Order having a representative house in Rome keeps a lamp burning at the Tomb of the Great Apostle; its symbolism is easily understood. However, Blois could not, according to the Canons, keep the Roman House as a dependency



MOTHER M. JOSEPH, MOTHER M. DE ST. JULIEN,
General Assistant. General.

without the sanction of the Bishop, in this case, the Pope himself. So when His Eminence Cardinal Satolli, Protector of the Ursulines, applied for the necessary permissions for a grouping of the three houses of Rome, Blois and Calvi, the Holy Father *de motu proprio*, remarked, "Why not extend this affiliation to all the Houses throughout the world?" and then and there he gave necessary powers to set in motion the ecclesiastical machinery for bringing about this change.

In May of 1900 a letter from the Congregation of Bishops and Regulars, of which Cardinal Vanutelli was Prefect, came to Rt. Rev. Bishop Ryan of Alton. Through Very Rev. Mgr. Hickey, V. G., its contents were made known and acted upon by the Springfield Community, who by a unanimous vote accepted the conditions proposed, Mgr. Hickey's advice being strongly in favor thereof.

A General Assembly of Ursulines was determined upon, to meet in Rome, under the Presidency of His Eminence, Cardinal Satolli, Nov. 8th, 1900.

This was a remarkable gathering. After a very thorough examination of all points, by an eminent Canonist of the Congregation of Bishops and Regulars—Mgr. Battandier, Prothonotary Apostolic, and many consultations with Rev. Father Lemius,

O. M. I., representative of his Order in Rome, a satisfactory basis of agreement was reached.

Finally, on Nov. 28th, 1900, the Canonical Union of the Ursulines was an accomplished fact, with full *verbal* approval of the Holy See; a more formal one was delayed on account of the attitude of France at the time. One of the last official acts, if not quite the last of the illustrious successor of St. Peter, Pope Leo XIII, was the formal approval by special decree of the Canonical Union of the Ursulines.

Acting on a summons to them personally by cablegram over the signature of Cardinal Satolli, the Springfield Ursulines, at the last moment, determined to send a Delegate to the Assembly convoked. The Assistant of the Community was chosen and in the company of Mother Lucy, Superiorress of Alton, both empowered to act for their respective houses, she left Springfield Oct. 21st, 1900. It is true, adhesion to this Union was not a formal command, but only a strongly expressed wish of the Holy Father. But when did disaster ever follow those who take the direction pointed out by the hand that wears the Fisherman's Ring?

Mother Marie de St. Julien was chosen first General of the Order. She is a woman well versed in Canon Law, speaks English well and has a broad

grasp of national spirit, requirements and capabilities; it is only the accident of birth that prevents us from calling her an American, in all that the best sense of the word implies. A residence of seven years in Quebec, where her father held the Chair of Law in the Laval University, has brought her into close touch with the English speaking nations. Her Institute embraces Houses in every part of the world. Some Ursulines feared entering the Union because of foreign Headship. Even if this were a valid objection, the fear would be on a par with a Catholic's fearing to submit to the Pope's Supremacy because he is generally an Italian. But while the head of the Order is a Frenchwoman today, there is no knowing when an American may be chosen. The Union is so organized that the naming of Provincials is in the hands of those who are inhabitants of the region, over which they are to preside.

After the Delegate's return from Rome, the debt on the Chapel having been fully paid, a new building was begun in 1901. This is called the Monastery proper, the former building being used only for College and Academy purposes. Day by day the Schools progress.

In 1905, through the iniquitous dealings with French Convents by their Government, a large and flourishing Community amid the golden, vine-clad

hills of Burgundy was disbanded, and its inmates turned adrift on the world. Mother General sent seventeen of these exiles to the Diocese of Alton; nine to Springfield and eight to Alton. Again a member of the Springfield Community was designated to go to meet them. Four of those poor exiles were women approaching or past seventy, not one speaking a word of our language. The kind Superior of the Alton Ursulines came to Springfield for her contingent.

At three o'clock a. m., Oct. 17th, 1905, amid a terrific downpour of rain, they reached their future home. Poor, tired, heart-broken exiles, what was their delight when on reaching the Convent and entering the Chapel, the life-size statue of the Sacred Heart, all glowing with the brilliancy of electric lights, extended welcoming arms to those who had, according to Christ's own words, won a right to the Kingdom of Heaven, for they had suffered persecution for Justice' sake.

The people of Springfield were not slow in showing their very practical sympathy for the sufferers. A splendid French class was organized and in grateful acknowledgment, I am happy to inscribe the names of the first pupils: Mesdames Charles Deneen, John R. Tanner, E. Hagler, J. Northcott, Price, Turner, Sudduth, Davis, and Mesdemoiselles Bunn,

Johannes, Wilcox and Herman, to whom many others have since been added.

Many ladies also sought the services of the French exiles for dainty embroideries, and we have always felt grateful for the sympathy expressed, for we know that their patronage was not altogether for value received, but as a delicate means of alleviating distress, and testifying their sympathy for those who had been made the victims of an iniquitous legislation. Some of those exiles are now efficient helpers in educational and other work, while the dear, holy, *old* Nuns are potent intercessors with God and bring down blessings from Him on the world, on our city and on our Community. Rev. Father Howard, D. D., has been especially kind to them.

In 1906 the Order was divided into Provinces, the House of Springfield being assigned to the Southern Province, with headquarters in Dallas. Here the Provincial House and the Novitiate are located. A Religious from Springfield is among the Provincial Officers, with residence in Dallas.

Many changes in consequence of the Unification have taken place in the affiliated Communities. Young ladies are received as postulants and kept from six to nine months in the Houses to which they make application for entrance. If they prove desirable subjects, they are sent to the Provincial Novitiate,

where special religious training is given them, away from any distracting thought or occupation, for a period of two years. They are under no binding obligation to the Order, and are at perfect liberty to leave without incurring the least shadow of censure. After two years' noviceship, they make temporary vows for three years. At the expiration of this term they are again free, but should they go on to final Profession their Vows become perpetual and can only be dispensed by the Pope. Such is the liberty the Catholic Church extends to the Order. This last dispensation is rarely granted, because rarely asked. This change, as all Ursulines know, is radical, but belongs to modern rulings and makes practically no difference.

Under many aspects the Canonical Union is a great blessing and every experience, however painful, that may lead any Community to affiliate, may well be regarded as a blessing in disguise; for when difficulties arise, as they naturally will, since all things of earth are fallible, and liable to imperfection, it will be found that it is prudent and most wise to have them dealt with by persons *within* the Order, to whom its interests are most sacred, and who have means of arriving at a true solution which is impossible to persons outside, no matter what may be the goodness of their intentions, the uprightness of

their motives or their mental equipment. *Gustate et videte.*

The Provincial Novitiate are in themselves a sufficient return for all the sacrifices our Unification has so far entailed.

In 1906 Mother General made her first visit to the United States. She was delighted with what she saw, and her second Visitation is anxiously awaited, as she will come with fuller knowledge and less as a stranger than in 1906.

In 1907 a fine brick building for laundry purposes was erected, as the Monastery was paid for. Herein we note the permanency of Mother Joseph's spirit in shunning overwhelming indebtedness, by not beginning new buildings until what went before is paid for. By a strange coincidence the paving of our streets always comes with additions to the building, and it is no small item to pave a length of seven hundred feet, but Divine Providence has somehow always helped us wonderfully.

In 1907 took place the Centennial celebration of Our Holy Foundress—St. Angela's Canonization. The second General Chapter was called for this year. Again a Springfield Nun was one of the two Delegates, not to represent an individual house in this instance, but all those of the Southern Province.

Most Reverend Mother Marie de St. Julien was retained in the office of General and the first Provincial of the Southern Province was elected Assistant General for English speaking countries. This Religious was the saintly Superior of Galveston, so well known through her courage and charity during the fearful disaster that overwhelmed that city in 1900. On the twenty-fifth of May this year she passed to her heavenly reward, in the Eternal City, and lies buried in the old San Lorenzo Cemetery, outside the walls, where the illustrious and well-beloved Pio Nono asked to be placed "among my beloved poor," when death ended for him his long martyrdom of the Papacy. R. I. P.

Upon the return from the second Chapter, it was decided that a new Auditorium should be built and something on the plan of the beautiful "Sunset" in San Antonio was suggested. Thanks be to God! it now stands completed, ready for dedication, as a fitting crown to the half century's work of the Ursulines of Springfield. The Architect of the four buildings erected since 1894 is Mr. H. Conway.



HAPPY CHILDHOOD,
South View of Auditorium.

CHAPTER XV.

CHRISTIAN EDUCATION.

Because example is always more powerful than words in influencing the actions of others, much benefit might be derived from a record of the other Nuns who lived, labored and passed to their eternal reward from the Ursuline Convent of Springfield. With deep gratitude to God, we are able to chronicle that each and every one has left behind her a memory that is held in benediction, from the last young Novice who made her Vows upon her deathbed to the venerable Sister Agatha, who preceded her to the tomb, crowned with the merits acquired during her long life of ninety years, fifty-five of which were given to God as an Ursuline. Each one in her own sphere contributed to the good of the Institute and as God rewards the goodness of the intention, and not the result of our efforts, who can say which one enjoys the greater recompense?

The Ursuline Order having been founded for the instruction of youth in Christian knowledge and practice, it is the bounden duty of those devoting themselves therein, to this purpose, to keep abreast of the times in educational matters. By this is not

meant the adopting of every new fad which runs its ephemeral course in a few years of almost lost time; but rather does it mean, the adoption of new methods and appliances for teaching the many new sciences, or phases of science, owing their birth to modern invention and investigation. There can be nothing incompatible with solid teaching in such progressiveness; on the contrary much time is saved, better results are obtained with less expenditure of nerve force, for study is made so interesting and absorbing that pupils find their school hours pleasant as well as profitable; the old coercive measures are seldom resorted to.

One good effect arising from the sane, new methods is that by economizing time, a wider curriculum may be arranged, thus broadening the mind by the knowledge of a larger variety of useful subjects.

While bearing in mind that the aim of secular education must often be to fit the pupil for the actual duties of life by fitting him for some useful employment, still the cultivation of those powers which give rational and cultured enjoyment need not be neglected, and thus if competence should crown effort at a later period, it will not find a mind and a taste incapable of enjoying its best benefits.

We know, if from nothing else than constant repetition, that the future of the Catholic Church in America depends, under God on the work done in the schools, whether it be the Parochial, the Academy, the Polytechnic, the College or the University. Now the teaching orders must fit themselves to meet the demands made by all these gradations, each member according to capacity, opportunity or need; this is not optional; it is imperative duty under obedience as to time, place and manner. To fail in self-improvement, along educational lines, through indifference or any other unworthy motive, would be a serious fault in an Ursuline; not to seize and use proffered opportunity from a mistaken idea of humility, would evidence a false conscience, as well as unenlightened views.

Sometimes persons, not very thoroughly informed, think that because Convent schools do not adopt the varied methods employed in public schools, or do not embrace all the subjects there taught, that they are backward, not up to the times, etc. If such persons would give themselves the trouble of thorough investigation, they would find that it is only fads are thus eliminated; if they would study for a still longer period, they would see that, like old fashions, the very newest, up-to-date methods are but a return to what was held fast in the Catholic

schools. One instance will be enough: Of late years the study of language has, very properly, received much attention in our public school system; when in all the years did it fail to hold a foremost rank in the course of every Catholic school? Sometimes it is objected by the ill-informed that too much time is given to CATECHISM! Apart from the spiritual aspect of this study, do such objectors know that the little children even in the Parochial schools learn more of PSYCHOLOGY and ETHICS than many a Harvard student will ever know? If those two studies, under imposing names, are of great educational value, then why not the Catechism? Nor is the subject superficially taught, as might be expected, since we demand of little children knowledge of subjects placed very high in the curriculum of many colleges.

There are two reasons for this, viz: 1st, the importance of the subject to every human soul; 2d, the great care, ability and experience of those who prepare the text books.

Taking these words (Psychology, Ethics) in their broadest meaning, they have for their object the study of the Soul and of Moral duty, and since even the most untutored savage can be made to realize and grasp the ideas instilled, they must be easy of comprehension by the human mind, at least in such

degree as is necessary for salvation, while they could furnish inexhaustible sources of study to an Augustine.

Some of the most eminent Doctors of the Catholic Church have devoted their magnificent powers of intellect to producing adequate expression for the truths inculcated, while practical teachers have given themselves untold pains, in reducing it all to simplest form, compatible with dignified and accurate definition.

Old Plato said: "Give me the man that can define, and I will fall down and adore him." The Catechism is a little book of wonderful definitions. To give that little book its proper form of adaptation to youthful comprehension, we go back to Socrates, who, with Plato, our old grammars tell us, "were the most eminent philosophers of Greece." Think of the cultivation and depth of intellect that may be acquired by learning the Catechism! And every normal child making his or her First Communion is required to know, with a good deal of understanding, the entire book, covering the essentials of man's relations and obligations to God.

The illustrious Pontiff, Leo XIII, said: "We have heard a great deal of the RIGHTS of man, in modern times; I would like to hear something of the RIGHTS of God in His own creation."

This, of course, is the very first duty of the religious teacher—to imbue the child's mind with the paramount importance of the Salvation of that immortal soul the Almighty has entrusted to his keeping. It is an awe-inspiring thought to realize that though God created us, without the co-operation of our own will, He will not save us without that co-operation; and yet the little child can take it in, and put it in practice, by striving to gain heaven through the avoidance of evil and the performance of duty.

What a sociological treatise might be written from the second question in the little Catechism, where the child is asked to define the purpose of his creation, and answers, comprehendingly, that his sublime destiny transcends and dwarfs all human conditions, thus reconciling him to the sorrows and disappointments of life and earth by the contemplation of the eternal bliss in store for him in another world? So powerful is this contemplation of eternal reward, as a motive of action, that many willingly barter all the joys of life to be made more sure of thereby attaining to those of the glorious "*Vita venturi saeculi.*" Nor is the motive sordid, for God Himself proposes it. Of course, it does not preclude higher motives, but it proclaims itself adequate, since it is a motive of faith; moreover, it

is well suited to our human weakness of will and intellect, and at all times most useful.

Sometimes parents fear that the children placed in Boarding Schools may, in their love for their teachers, forget home ties, filial obligations to their parents, etc. I think the fear is vain, groundless; for the *love, respect* and *service* due to parents is the subject matter of the Fourth Commandment, "Honor thy Father and thy Mother."

What Christian teacher would dare to come between parent and child, if that parent is a normal human being, no matter what might be his or her little claim personally, to the affection or respect of others? Any Nun would be recreant to her most sacred trust, should she *permit* such kind of affection for herself from her pupil, much less, should she encourage it, would she be a proper person to entrust with the Christian education of youth?

The Boarders in educational institutions enjoy many advantages, not at the command of day pupils. To enumerate: A very regular way of living, in which time is intelligently distributed, so as to avoid the disturbing effect of daily or hourly interruption, as well as the taxing of the mind one day by over-study, and the falling into slipshod ways the next by neglect of all study; the atmosphere of all the sur-

roundings is conducive to mind-concentration; in the study halls teachers preside, whose duty it is to help the pupils in difficult places; good libraries of reference books are close at hand; the emulation born of numbers and good example, as well as of similarity of occupation, is most conducive to the creating or fostering of scholarly habits, and many other things besides this enumeration, are among those advantages.

For the Catholic child the advantages are trebled. Think of the daily Mass, the frequent confession and communion, the visits to the Blessed Sacrament and the Immaculate Mother's shrine! What training is given in the conquest of self; what self-discipline is acquired from associating with many in observing the command: "Bear ye one another's burden." The hours of amusement even are made, all unconsciously to the child, to help on the educational work by polite and dignified phraseology, by pleasing and cultured manner, by a sweet regard for the feelings of others, and by all those amenities of life which Christian charity demands in fulfillment of the divine precept: "Love thy neighbor as thyself." From all this it must not be concluded that the Convent maiden is to be turned into a lifeless, little Puritan. Not at all; it is all done so *en règle*, that the "teaching" is concealed and we

know Convent girls are the cheeriest, happiest of beings; the very simplicity of their way of living gives added zest to the least pleasure. Whoever saw a Convent girl one could call *blâsée*? No, indeed, when they return to their homes or enter society, they are simple, pure and sweet as the mountain daisy, from its solitude of sunshine and balmy air.

Blessings on the Convent girl! Long may she continue to deserve the distinctive appellation which embodies all that is sweetest and best in childhood and maidenhood!

The higher educational Institutes, in the system of Catholic schools, have a closer relation to the great work being done in the Parochial schools than is at first apparent.

As has been before stated in these pages, it is because of their Vow of Holy Poverty and of their unselfish devotion to a holy cause, that Nuns are able to give their lives and energies to work in Parochial schools, where owing to lack of means, but a small remuneration can be given; it is, however, quite adequate to the support of a Nun, but surely it leaves little margin for sickness, old age, infirmity, and other expenses out of the ordinary course of the frugal, simple life of the Convent. For all such cases the Academy or College becomes responsible, not as a charitable institution, which always carries

with it a sense of obligation, but as by right, one's own HOME, with all the word implies of loving companionship and care. Thus it is seen that the Academy or the Mother House, when both are combined, is the keystone of the arch, the clasp of the chain in the magnificent system of education which obtains in the Catholic church. Every assistance given the Academy is also a benefit to the parish schools by making their existence possible, under actual circumstances.

In Europe the Orders of teaching Nuns require a dower from their members, the interest on which will afford ample support, and thus they are enabled to give their services to the poor *gratis*. Thank Heaven! in this favored land of ours there is no class representing exactly "the very poor" of other lands, at least not outside the large cities. One of the greatest benefits of this is that absence of means to furnish a dower is no bar to the holy aspirations of the Catholic woman in thrice-happy America, where there is room for all, and Prudence need not raise her warning finger against the results of an enthusiasm, however lofty and holy, which is not rendered secure in its exercise, by a sufficient backing of the things of earth.



ST. ANGELA OF BRESCIA,
Foundress of the Ursulines.

SAN AFRA'S BELLS.

*SAN Afra's Bells, San Afra's Bells!
Within each molten hollow sleeps
That soul of joy which ever dwells
Where Latin race or smiles or weeps.*

*Ye wait the touch of angel hand
To set your souls in circling music free;
To fling abroad o'er all the land
Your imprisoned depths of joy's own minstrelsy.*

*That bliss, it grows to wild delight!
As though, through touch angelic, echoes flowed
Of seraph's song, from heaven's height
And senses reeled 'neath joy's o'ertaxing load.*

*No human heart could bear the strain
Of bliss, San Afra's rocking turrets tell—
The ecstasy and shadowing pain
Would break each throbbing and responsive cell.*

*And so a silvery heart is given
Unto thy shrine, O gentle Brescian maid!
That unto us the bliss of heaven
Revealed may be, nor rapture's toll be paid.*

CHAPTER XVI.

THE URSULINES.

It may be of interest to our readers to learn something of the ancient and venerable Order to which Mother Mary Joseph Woulfe belonged, namely, the Ursulines.

The name is somewhat misleading, as the Order was founded by Saint Angela of Brescia, born in Italy in 1474, whereas Saint Ursula was a Briton princess of the early ages of Christianity.

From a sentiment of deep humility, Saint Angela, wishing to divert all honor from herself, took for Patroness St. Ursula, whose name she gave to the Order founded by herself. Such examples of humility are not rare in the annals of the Catholic Church. Who, from the name, would know that the illustrious Company of Jesus had for its founder the humble Saint Ignatius of Loyola?

There are some remarkable features in Saint Angela's foundation which bring out in a most especial manner the action of the Holy Spirit in His guidance of the Church which adapts itself so marvellously to the needs of the times, and often through instruments furnished, as those needs arise, seem-

ingly without any *natural* qualification for the work to be done.

Saint Angela was without counsel and without human help when she undertook to found a new Order; she was already advanced in age, for we must remember she began her special work at the same time that Saint Ignatius was gathering around him his first companions; she died Jan. 27, 1540, and her Institute had been founded in 1535 only.

Whoever is conversant with the history of those times must know that it was an age of depravity, and those desirous of leading a virtuous life, sought solitude in order to be protected from the spirit and contagion of a world that seemed to be reverting to paganism. It was at such a time God Himself sent Angela, like another Deborah, to recall His people.

Let us glance at the form and character of the Institute founded by our great Saint, and let us note the striking difference from other Orders, found therein.

When an Order looks back to its Founder it generally finds that founder an almost perfect example of what the members of the Order should be, not in interior virtue alone (in this Ursulines are like all others), but in the exterior habit or apparel, the daily occupations and manner of living, etc. Our Saint never wore the habit of the Order, nor

led the enclosed life so characteristic of her Daughters or even required Community life for her followers.

Saint Angela had a special design in all this, and she herself saw and foretold that the Order she founded, by the express command of God, was not to take its final form under her hands, while on earth, therefore she designedly left it in a *plastic* state, ready for any form in which it could serve the Church, within the lines, however, of helping to save souls by the diffusion of Christian knowledge and practice among young girls.

All this explains and justifies the history of the Ursulines and proves their *right* to be called the "Daughters of Saint Angela," which name, moreover, is given them in the many Papal Bulls to the various Congregations into which the Order has been subdivided.

Its first form was that of a Generalate; this has not varied in Brescia, where the Order was first founded and where it still exists in a most flourishing state, the members still living in their own homes, as in the primitive days of its organization. The first Superior is called "Mother General," while her sixteen assistants general have only the title of "Mother."

Since the spirit and trend of our times is to seek

strength and efficiency through union, the Canonical Union of the Ursulines by taking the form of a generalate is but reverting to the first type.

Again, the evidence of divine action in the foundation of the Order of the Ursulines is apparent, according to the dictum of the great Tertullian, who says that in the works of God we always find associated Simplicity and Power; simplicity in the thing itself; power in the effects produced. Saint Paul gives us the explanation thereof, and assures us that this combination of weak instrument and wonderful results is from God's special design, to keep us humble, knowing always that we are only instruments in *His* hands, who in reality accomplishes whatever good we may do.

The body of Saint Angela, in a state of preservation from the decay of the tomb, lies in a magnificent shrine, above the high altar, in the Church of San Afra, in Brescia. In this church she often spent whole nights in prayer; here she received many special favors and conversed with Christ, from whose lips she received the command to found her Order, notwithstanding the unfitness she pleaded as an excuse, for dreading to assume so great a charge. In a room close by, a small altar stands marking the spot where the great saint breathed forth her soul to its Maker, in such an ecstacy of pure love, as to

leave it doubtful whether human infirmity or the vehemence of her desire to be with God were the proximate cause of her death.

A marble tablet within the small room bears the following inscription:

“In this poor room lived and died the illustrious Virgin—Angela Merici. From this place ascended to God the desires and the ardent love of her heart. Here came, to this woman without human learning, as to a school of heavenly doctrine, the most noted theologians of those unfortunate times, when error was spreading its baneful influence everywhere. Here Saint Angela, gathering around her some pious co-laborers, founded her holy Institute, which in more flourishing condition than ever, after three centuries of existence, still spreads in the Church and on society the benefits of its labors.”

Surely the name of Angela was prophetic of her life and spirit.

It may seem incredible to our readers that learned Theologians should have sought enlightenment on spiritual subjects, from a woman who had never studied Philosophy, nor, in fact, even the most elementary forms of learning. There is no doubt that God can give and often has given such knowledge directly to chosen souls.

Perhaps I can strengthen this affirmation by giving an extract from the great writer, Madame de Staël, whom no one will suspect of being a devotee. She was not even a Catholic.

"The Mystics of the Catholic Church," she says, "understand with the utmost thoroughness all that can give birth in the soul, to fear or hope; to suffering or happiness, and no one can fathom so well as they every movement of the human soul. It is extraordinary to behold how, sometimes, men of very ordinary mental ability, if endowed with this mystical power, can interest and captivate and convince, as if possessed of transcendent genius. What often renders intercourse with others so tiresome, is that speaking of exterior and trifling things, they need the graces of conversation to render their society tolerable. The religious Mystic, however, carries within his soul so great a light that it may give to the simplest mind a moral supremacy over persons, endowed only naturally with great mental gifts. The Mystics make the human heart (which is the greatest of all sciences) their study in order to know how to conquer its passions and they take more pains to acquire facility in this conquest than worldly men, in the same study for the purposes of self gratification. Often the lay brother at the Convent gate

knows more of man's nature than does the most boastful of our learned philosophers."

Saint Angela was a Mystic of very high order. She was canonized May 24th, 1807, and on May 24th, 1907, the centenary of the event was kept in Rome by the celebration of the Holy Sacrifice of the Mass, at the high Altar, in the basilica of St. Peter, at which assisted the Mothers of the second general Chapter of the United Ursulines, who were afterwards received, in special audience by the Holy Father, Pius X. Upon this occasion he gave an Indulgence of 100 days for each recital of the prayer: *Deus qui novum per Sanctam Angelam, etc., applicable to the souls in Purgatory.*

After the Mass Mother General—Marie de St. Julien, surrounded by all the members of the Chapter kneeling before the great statue of our holy Foundress, close to the Tomb of the Chief of the Apostles, recited aloud the CREDO.

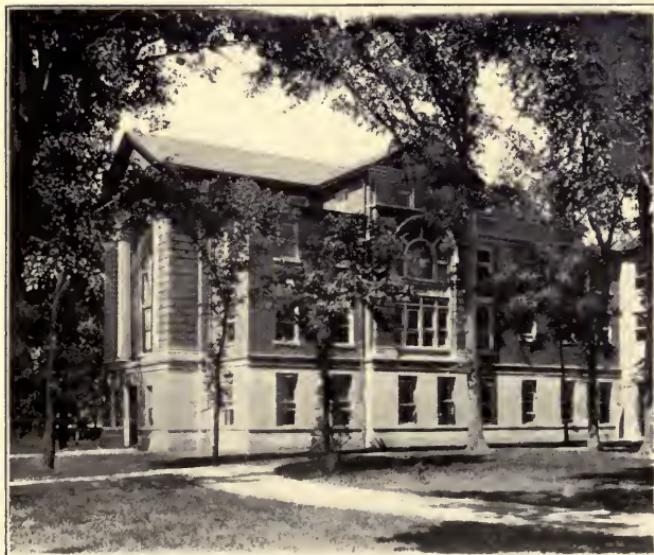
Saint Angela must have smiled from her high place in Heaven to behold the scene which could easily be regarded as an earnest of the fulfilment of her prophecy, that the Ursuline Order would endure until the end of the world.

How defective this record is no one knows better than she who penned it. Please forgive defects,



COLLEGE.

CHAPEL.



AUDITORIUM.
West View.

due more, I will frankly say, to lack of time than to lack of ability, however small that may be.

Many names I have omitted, not because the kindnesses done are forgotten, but because six weeks is a short time for putting anything together in book form.

L. O. D.

The government of the Canonically United Ursulines, in its relation with the Springfield House, may be represented as follows :

GENERAL GOVERNMENT, WITH RESIDENCE IN
ROME, ITALY.

Most Reverend Mother Marie de Saint Julien,
General.

Very Reverend Mother Ste. Angèle de Notre Dame,
Vicar.

GENERAL ASSISTANTS.

Very Reverend Mother Sainte de Chantal, from
Nantes; Secretary also.

Very Reverend Mother M. Joseph (deceased May 25th,
1909), of Galveston. R. I. P.

Very Reverend Mother Mecthilde, of Rome.

Very Rev. Mother du St. Sacrement, of Bazas, Treasurer.

PROVINCIAL GOVERNMENT, WITH RESIDENCE
IN DALLAS, TEXAS.

Very Rev. Mother M. Evangelist, professed, of Galveston, Tex., Provincial.

Rev. Mother Augustine, professed, of Springfield, Ill., First Councillor.

Rev. Mother Augustine, professed, of Dallas, Tex., Second Councillor.

Rev. Mother Ursula, professed, of San Antonio, Tex., Secretary.

Rev. Mother Bernard, professed, of Galveston, Tex., Treasurer.

Rev. Mother Lucy, professed, of Alton, Ill., Mistress of Novices.

LOCAL GOVERNMENT, WITH RESIDENCE IN
SPRINGFIELD, ILL.

Rev. Mother Ursula, Prioress.

Mother Paul, Assistant.

Mother Alacoque, First Councillor.

Mother Peter, Second Councillor.

Mother Antonio, Third Councillor.

Mother Clare, Treasurer.

LIST OF NUNS LIVING OR DEAD.

	NAMES.	PROFESSION.	DEATH.
1	Mother Mary Joseph Woulfe.....	1837.....	1890
2	Mother De Sales Coleman.....	1843.....	1876
3	Mother Charles Maloney.....	1849.....	1880
4	Mother Stanislaus Rafter.....	1861.....	
5	Mother Austin Cleary.....	1861.....	1867
6	Mother Angela Clifford.....	1866.....	1870
7	Mother Teresa Laux.....	1866.....	1888
8	Mother Augustine Enright.....	1869.....	
9	Mother Ignatius Ryan.....	1872.....	1891
10	Mother Guyart Monpas.....	1873.....	1876
11	Mother Paul Nagle	1875.....	
12	Mother Alacoque Murphy.....	1877.....	
13	Mother Francis McCarthy.....	1878.....	1905
14	Mother Ursula McKinney.....	1878.....	
15	Mother Berchmans Wisely.....	1878.....	1882
16	Mother Josephine Sanks.....	1879.....	1885
17	Mother Angela Blair	1879.....	1888
18	Mother Peter Condon.....	1879.....	
19	Mother Antonio Otter.....	1880.....	
20	Mother Louis Sullivan.....	1885.....	
21	Mother Angela Zenzius.....	1892.....	
22	Mother Josephine Taggart.....	1893.....	
23	Mother Michelle McCawley.....	1894.....	
24	Mother Raphael Armstrong.....	1894.....	
25	Mother De Chantal Hoagland.....	1896.....	
26	Mother Baptist Salmon.....	1896.....	1908

	NAMES.	PROFESSION. DEATH.
27	Mother Berchmans Withrow.....	1898.....
28	Mother Clare Donovan.....	1898.....
29	Mother Borgia Trihey.....	1900.....
30	Mother Bernardine Flood.....	1901.....
31	Mother Cecilia Murphy.....	1901.....
32	Mother Monica King.....	1902.....1902
33	Mother Seraphine King.....	1902.....
34	Mother Mary Joseph Molloy.....	1903.....
35	Mother Leo McGirr	1903.....1904
36	Mother Genevieve St. John.....	1905.....

(TEMPORARY VOWS)

37	Sister Xavier	1906.....
38	Sister Meethilde	1908.....
39	Sister Evangelista	1908.....

(EXILES)

40	Mother Coeur de Marie Clois.....	1860.....
41	Mother Berthe des Anges Lelorrain....	1871.....
42	Mother Dominique Royer.....	1881.....
43	Mother Immaculate Conception Beuchon	1883.....
44	Mother Rosaire Beuchon.....	1899.....

(NOVICE)

45	Sister Ignatius Kelly	1909.....1909
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LIST OF SISTERS LIVING OR DEAD.

	NAMES.	PROFESSION.	DEATH.
1	Sister Agatha Klee	1852.....	1906
2	Sister Veronica O'Keefe	1856.....	1872
3	Sister Martha Rowland	1861.....	1896
4	Sister Isidore Houlihan	1861.....	1899
5	Sister Zita Ryan	1862.....	1880
6	Sister Camilla Donovan.....	1864.....	
7	Sister Philomena Brown	1874.....	
8	Sister Magdalen Hickey	1877.....	
9	Sister Gonzaga Tovey	1883.....	1885
10	Sister Agnes Ryan	1883.....	
11	Sister Mary Madigan	1885.....	
12	Sister Veronica Conley	1887.....	

(TEMPORARY Vows.)

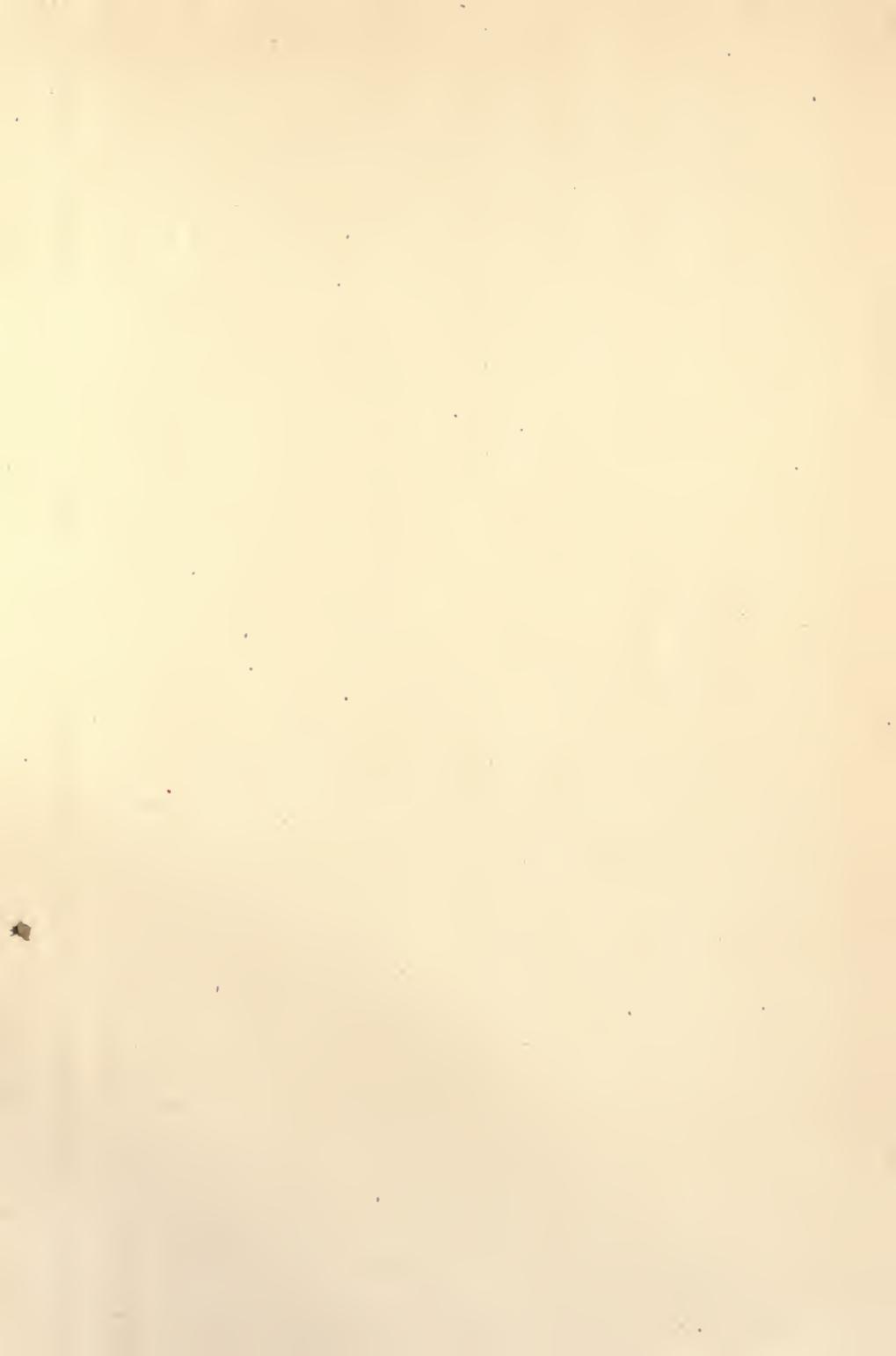
13	Sister Rose Williams
14	Sister Margaret Mary Porter.....

(EXILES)

15	Sister Madeleine Blondon	1868.....
16	Sister Gabriel Bruckmann	1885.....
17	Sister Presentation Bruckmann	1889.....
18	Sister Dosithée Célérier.....	1891.....

(NOVICES)

1	Sister Aloysius McGrath
2	Sister Alphonsus McCabe
3	Sister Leo Gasaway
4	Sister Benedict Casey 1881
5	Sister Patricia Shaw 1889



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HALF A CENTURY'S RECORD OF THE SPRINGFIE



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